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VOL. II, NO. 1 THE JULY–SEPTEMBER 1961

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The Cultural Hypothesis

By GUTORM GJESSING

The problem of the innateness of mental properties is an important and perfectly legitimate scientific problem. Since natural selection and mutations have operated in the biological evolution of man, they may well have produced mental changes or modifications partly explaining the ethnic differentiation of mental types. Cultural anthropologists such as Boas and Kroeber therefore took a cautious attitude, pointing only to the possibility or even the probability of a correlation between mental characteristics and race. This is about all we can do as cultural and social anthropologists, because the whole problem is a tremendously complicated one necessitating a complex and sophisticated approach. In any event, as probably nobody will rule out cultural and social implications completely, the social sciences and their findings throughout the recent decades must be taken seriously into consideration. This is, of course, nothing new—but it may be true nevertheless—since both the extreme approaches, whether they have leaned towards proving Nordic intellectual superiority or towards the so-called "cultural hypothesis," have always drawn heavily on psychology—to some extent even on sociology.

Both psychology and sociology have based their theoretical structures on the premises, logical categories and factual material of Western industrialized society. But psychology—mainly because American scholars have worked somewhat diffusely between psychology and cultural anthropology—has tried to integrate material from non-industrialized socio-cultures outside the Western sphere. However, neither psychology nor sociology alone can solve this truly universal problem. The chief obscuring fact has probably been that "the American dilemma" has been accentuated too strongly.

None of us is able to look disinterestedly at this problem. We are, all of us, parts of our own material for investigation, and all of us have our preconceptions whether we like to admit it or not. It is well to be aware of this. Concerning hypotheses—even in a relatively exact science such as physics—Henri Poincaré wrote: "Every man has his own conception of the world, and this he cannot so easily lay aside. We must, for example, use language, and

our language is necessarily steeped in preconceived ideas. Only they are unconscious preconceived ideas, which are a thousand times the most dangerous of all" (Poincaré, 1952, p. 143). Only by bringing our preconceived ideas into awareness is it possible to a certain extent to neutralize their effects on our scientific thinking. I would like here to remind the reader also of J. B. S. Haldane who, in his Huxley Memorial Lecture some years ago, adopted "a Hindu classification rather than a European or American one for the following reason. Modern cultural anthropology is a by-product of colonialism. It consists of accounts given by persons almost all of European origin of the behaviour of members of other cultural groups over which they exerted dominance, largely through the efficiency of their weapons" (Haldane, 1956, p. 8).

Linguists agree on the main points of the acculturation of the individual to his linguistic environment. In the second stage of this process, "the babbling stage," normally beginning at the end of the second month, the individual possesses a virtually incalculable variety of sounds—making the learning of any language of the world easily possible. In the third stage the selection of relevant sounds begins, and the store of sounds very soon becomes limited to those belonging to his own linguistic variety. Now language is, of course, the most forceful means of transmitting cultural and social values, and thus of building up a strong mechanical solidarity, to use a Durkheimian concept, ingroup feeling and outgroup contrasts, ethnocentrism, stereotypes and so on and so forth. In any case so far as language is concerned the new-born baby is, in other words, a being with almost innumerable, unused possibilities.

Since the innate possibilities of linguistic variation are practically limitless, and language is the most important cultural vehicle, it is a fair assumption that the individual possesses the same innate possibilites of adjusting himself to other types of current cultural expressions. This is the basic premise of the "cultural hypothesis." Although Margaret Mead goes so far as to claim "that cultural forms are not related in any demonstrable way to racial characteristics . . ." (Mead, 1953, p. 645), this is still an unproven hypothesis,[1] as is the assumption of innate, racially conditioned mental types. But this assumption can be borne out by a wealth of empirical

[1] We are glad that Professor Gjessing questions this bald statement of Dr Margaret Mead, because it is simply not true. There is a significant correlation, for instance, between the occurrence in ancient times of the Aryan speech and the peoples of largely Nordic strain. In "The Genetic Component of Language." *Heredity*, Vol. I, 1947, pp. 269-286, C. D. Darlington has also drawn attention to a relation between genetics and language.—EDITOR.

material in terms of socio-culturally strongly divergent peoples from restricted areas with racially homogeneous populations.

Melanesia is an example of this. The d'Entrecasteaux and Trobriand islands have been ethnographically described by Seligman, Diamond Jenness, Malinowski and Reo Fortune. The islands are situated within such a limited area that the inhabitants of all of them participate in the *Kula* trade circle so admirably described by Malinowski in his *Argonauts of the Western Pacific* (1922). Dobu, described in detail by Fortune (1932), is situated in the middle of the entrance of the narrow Dawson Strait between two of the main d'Entrecasteaux Islands—Moratu and Duau. The population over the entire *Kula* region belongs racially to the eastern Papuo-Melanesian group and is quite homogeneous. Yet the mental difference between Dobuans and the populations of the neighbouring islands is no less than striking, whereas the Trobrianders, living much further away, resemble much more the inhabitants of the rest of the d'Entrecasteaux archipelago.

Other well known examples are the three peoples from New Guinea described by Margaret Mead in her *Sex and Temperament in Three Primitive Societies* (1950)—Mundugumor, Arapesch and Tschambuli—all of them living within an area of 100 miles and considered phenotypically of homogeneous racial stock. There is no necessity to repeat here Mead's description of the contrasting mental types from her well known best-seller. Among the vast material otherwise available mention should be made of the various ethnic groups in highland Burma described by Edm. R. Leach (1954)—Jinghpaw, Maru, Nung, Lisu and Tai—who are culturally and mentally rather heterogeneous, and have in older literature been described as different "races," "by people who have assumed that differences of dress denote differences of 'race'!" But "it can easily be established that most of these supposedly distinct 'races' and 'tribes' intermarry with one another. Moreover it is evident that substantial bodies of population have transferred themselves from one language group to another even within the last century. Language groups are not therefore hereditarily established, nor are they stable through time." According to Leach, this makes nonsense of the linguistic-historical argument which places different "race" migrations on a definite chronological scale. The important fact here is the intermarrying of the "races" and the distinctive character of their cultures.

Social anthropologists will agree on ecological, technological and economical factors being important in shaping the minds of the peoples. In other words that Artic or Australian hunters, agriculturists of, say, 18th century Europe, nomads in the Sahara or American big business people of today, all develop distinct

mental abilities owing to natural and cultural environmental factors. There is evidence that peoples belonging to non-industrialized socio-cultures in Australia, Asia, Africa and America possess certain mental qualities excelling those of modern Europeans and Americans (*cf.* Porteus' article in THE MANKIND QUARTERLY, Vol. 1, No. 3, January 1961), obviously deriving from the different demands posited by different ecological and cultural environments.

Important contributions have been made by modern structural-functional social anthropology in clarifying the interaction between conceptual content, value systems and other socio-cultural aspects. I am thinking, for instance, of the extremely interesting observations of Evans-Pritchard and others on the socio-cultural character of the time concept so decisive for human activity of any kind, and which have important implications for our valuation of mental qualities (*cf.* the common stereotype of "the laziness of Negroes").

Mental types and value systems are mutually correlative, and so are value systems and tradition. Therefore an understanding of the character of tradition is of basic importance to the whole question of innateness of mental types.

Tradition is everything which is transmitted from generation to generation—beliefs, legends, customs and so on. It is not subjective in the sense that it is the personal property of individuals. It is a large accumulation of experience belonging to the whole society, largely even extending to what Robert Redfield called "the great tradition" (e.g. "our Western Civilization"), and it covers an incalculable number of generations. But it is always changing and subject to modifications. New experiences are added, whereas others are gradually dropped, and this process has been, and is, going on continually for at least approximately one million years, since traditions are apparently factors which also condition animal behavior (e.g. Haldane, 1956). Some of its elements may be unbelievably old. The strong position in Scandinavian folklore and folk-medicine held by the bear is illustrative. Even in the 19th century a bear's paw was used in folk-medicine to lessen the difficulties of childbirth. There are also many traditions recorded even in this century of the bear's affinity to pregnant women. Now, archaeologically it can be shown that the bear must have held the position of a supernatural, fertility-creative power at least from mesolithic times. In the late neolithic period, upon the Indo-European impact, it was officially replaced by the horse. Other elements again may have a very short life. Thus tradition becomes a boundless and interminable mass. It becomes a big, plastic mass with wide coherence both in time and space, and it is outside our awareness because we are living in it and constantly being moulded by it.

Because tradition, which is more or less identical with the vague and completely indefinable concept "the spirit of the age," is always changing, history is important to the study of static or changing mental types.

In any case there will certainly be complete agreement among both cultural and social anthropologists that Haldane was right in saying: "Hence environment, and particularly tradition, are more important than innate differences in determining the differences between human cultures."[2] Therefore the metaphor, which I think we owe to Ralph Linton, of "social heredity" comes to be meaningful, although with no neo-Lamarckian connotation whatsoever.

An understanding of what tradition really means therefore displays the weakness of basing investigations too one-sidedly on Negro-white antagonism in the U.S.A. or elsewhere. Any American, Negro or white, is bound to be rather strongly prejudiced in the one or the other direction, and so are even scholars and scientists belonging to other parts of the Western "great tradition" because we are all of us steeped deeply in the colonialist traditions of the West. It would be extremely useful to the discussion of this truly important problem if anthropologists—physical as well as cultural and social—from outside the Western tradition would take up the problem for serious investigation. Thus we could possibly get our own preconceptions balanced by others.

In any case, the matter cannot possibly be settled finally unless it is approached from such fields of study as human ecology, cultural and social anthropology, sociology and psychology, apart from physical anthropology (including genetics). Even linguistics should be included in order to get valid empirical control of the Whorfian "metalinguistic" hypothesis which undoubtedly has bearing on the problem. All these fields of study must be mobilized co-operatively, each one as part of a team, to do intensive field-work in various ecologically and socio-culturally different environments. This again would probably require a new and highly sophisticated methodology for the study of various aspects of the human personality, and not only of intelligence levels, as long as intelligence is defined by scholars enculturated in Western intellectual needs and logical categories. The IQ-tests are obviously completely useless for this purpose, but projective tests such as the Rorschach-tests are also not unassailable.[3] The best available

[2] This statement of Haldane's is challengeable. Whatever environment or cultural milieu is set up for man to live in, there will be some who respond quicker to it than others. Those who do have an advantage and so the survival of the fittest begins to operate. In time, if the conditions last long enough, there will be an *innate* adjustment between the culture and the men within it. There will thus be a genetic predilection for a

today seems to be the Porteus Maze Test (Porteus and Kleman in THE MANKIND QUARTERLY, Vol. I, No. 1, July 1960).

The intention of the present article has not been to contribute to the solution, but to show that the problem of the innateness of mental types is much more complicated than some authors seem to assume and that it is still far from solved. It seems to me not only possible, but even probable, that natural selection may have worked towards developing inheritable mental modifications conditioned by environmental needs. But I cannot see that adequate methods have as yet been developed. We are increasingly faced with the problem, particularly in Asia and Africa, but also in the Western World, where the recent collapse of colonialism creates unpredictable difficulties of adaptation to new world situations. The "ivory tower," "science for the sake of science," attitude may seem to be an easy escape from the problems of a turbulent world, but in the end it is a delusion. As I suppose every sincere scientist will agree upon the scientific inadequateness of the German "raciology" during the Third Reich which resulted in unheard-of tragedies, we may possibly also agree upon the heavy responsibility connected with this whole problem. Referring to the Hitlerian misuse, we may possibly even agree that this responsibility rests even more heavily on the propagators of racially conditioned mental types than on the adherents of the "cultural hypothesis."[4]

[For REFERENCES, see page 55]

a certain form. For instance, European—particularly Northern European—man has shown marked tendencies throughout history towards what we now know as parliamentary government. The Semitic world, and much of Africa, has not. The mere cultural indoctrination of parliamentary forms in Ghana, for example, does not automatically produce democracy. At the moment a large proportion of the opposition members of parliament are in prison. Here the social engineering designed to produce a new cultural environment has been a signal failure. It may be argued that this is because the old anti-parliamentarian environment of authoritarianism has prevailed over the new. That there may be some truth in this we will not seek to deny. But we cannot help concluding that part of the trouble is due to the maladjustment between the milieu and the native, innate, type which has in the past given the rewards to those who by nature could succeed in an authoritarian situation.—EDITOR.

[3] Linguistic intelligence tests—the term "IQ-tests" is a misnomer—are useful in comparing Negroes and whites in the U.S.A., where language and culture are the same. They are, of course, of no value in comparing primitive with civilized peoples.—HENRY E. GARRETT.

[4] The burden of proof is on those who proclaim the "cultural hypothesis" as full explanation of racial differences. So far they have produced assertion rather than proof.—HENRY E. GARRETT.

RACIAL PSYCHOLOGY

By ILSE SCHWIDETZKY

TRANSLATED BY H. GEORGE CLASSEN FROM
Anthropology, VOL. XV, FISCHER-LEXIKON, 1959

The methodological situation of racial psychology is even more difficult than that of racial physiology, since the modifying factors of physiological environment are added to those of cultural and ethnic environment, which it is hard to eliminate for test purposes. A hereditary component has, it is true, been recognized for numerous characteristics of character and ability, thanks to research among twins and families; there is, however, in the psychic sphere not a single normal Mendelian characteristic (*mendelndes Merkmal*), and not one that is completely impervious to environment. There are, nonetheless, variations in modifiability among different mental spheres; that is to say, modifiability is more pronounced in the intellectual than in the vital stratum (Gottschaldt); the latter also possesses a more intimate relationship to the hormonally determined constitution.

As it is, most racial-psychological tests have concerned themselves mainly with intellectual ability, and preponderantly with *general intelligence*. The largest material was obtained from tests administered to recruits in the U.S. during World War I. According to the *Alpha Army Test*, the totality of the Negroes lagged appreciably behind the Whites in test achievement (Yerkes). All differences in the socio-economic and educational levels did, however, enter into the test results, to the advantage of the Whites; the more socially equal groups were compared, the more the test results tended to equalize. Thus, Negroes from the northern states showed better achievements than those of the Southern States; the same differential was observed for Whites, and some northern Negro groups surpassed White groups from the southern states. The achievements of Negro school children were in direct proportion to the length of their settlement in the northern states. For three southern cities (Birmingham, Nashville and Charleston) there existed no verifiable difference in ability between those students of Negro schools who had migrated to the North and those who had stayed behind (Klineberg).[1] The differences in test achievements among different European immigrant groups—among

[1]Acquaintance with Shuey, *The Testing of Negro Intelligence*, might induce the author to modify the foregoing.—TRANSLATOR.

others, the Italians had lower scores than the British or the Scandinavians—also paralleled the civilisatory and educational differential of the native countries or corresponded to the level of ability of social strata from which the immigrants derived (Kirkpatrick); racial differences could therefore not be apprehended.

More productive are investigations of special abilities, but here only spot check results are available at present. Scandinavian children surpass those of Jewish descent in spatial orientation as well as in coordination of sensual perceptions and motions; the latter, however, excel in word comprehension. Chinese show better acoustic memory than Japanese, but the latter surpass the former in dexterity tests. Native children in Mozambique are better able to remember signs and pictures than Portuguese children of the same age, but the opposite is true of sentences. All such results still need to be confirmed by multiple investigations.

Indications are also available in the field of artistic ability. Negroes in Jamaica were superior to Whites in sense of rhythm as well as in differentiation in tonal pitch and volume (Davenport and Steggerda); these results failed to be confirmed by subsequent tests on U.S. Negroes, but racial sociologists point out that the most significant contribution of the Negro to American culture is to be found in the sphere of music (jazz!); whereas Indians are said to possess particular abilities in art, notably painting.

Psycho-physical correlations established by constitutional research may well be significant for racial-psychic differences; since races differ in body build as well as in the degree of gynandromorphism and the rest of hormonal configuration. In the cultural style of Negroes and Indians and the manner of adaptation to European civilization there is a reflection of traits which can be related to the predominant body type (Keiter). Schizothymic traits among Negrids—corresponding to their predominantly leptosome physique—are greater attention to shape rather than color (sculpture as the folk art of Negro Africa), and good ability to break up total impressions; added to this, there are found Basedowoid traits: wide-open moistly shining eyes on the physical side; strong and unstable excitability on the psychic side. The physique of the Indianids is predominantly athletic; those traits which have been noted by experienced observers of Indians and Indian cultures fit in well with the portrayal of slow-flowing (viscous) temperament of the athleticist: tenacity (perseverance) of emotions, "passivity even of brave attitude," positively manifested as endurance and self-control, stolidity of feeling, "lack of associative dash," a relatively coarse and monotonous motor which among other things finds its expression in music (Hornbostel).

Such generalizing conclusions concern the behaviour of whole populations or population complexes, as it expresses itself in

cultural achievement. On the other hand, few observations have thus far been made in the sphere of racial characteristics on psychophysical correlations within populations. Those weak correlations which exist between intelligence and the factor of size respecting length do not appear to have any connection with racial type; at any rate, no correlations exist in respect of cephalic index, nasal index, and physiognomic characteristics (Estabrooks, Pearson, Schwidetzky). Only in respect of pigmentation do we possess some indications: in a village on the Geest (North German heath) dark eyes were found in 7% of the poor farmers but in 32% of those who were well-to-do (Scheidt); the differences seem significant. There is a positive correlation between the degree of pigmentation and the integration types as defined by Jaensch (Rau); individuals with heavier pigmentation tend toward stronger integration and extroversion; those of lighter color tend toward stronger de-integration and reservation.[2] Connections with behavioral and cultural styles of North and South Europids (Nordic and Mediterranean) are obvious. Applications of racial type diagnoses also show the light-colored Nordics to be more strongly de-integrated-introverted, and the dark-complexioned Mediterraneans to be more strongly integrated-extroverted, despite the same leptosome physique, the same cultural environment, and the same socio-economic level (Arrowsmith).

As could be expected following the results of genetic and constitutional psychology, it appears to be more promising to look for correlations with racial characteristics in those psychic spheres which possess greater affinity to the vital stratum rather than in the intellectual superstructure. Both spheres are of equal importance for the cultural development and adaptation of underdeveloped ethnic groups. Present-day scientific currents do not, however, favor racial-psychological investigation. These currents tend toward stronger accentuation of social rather than biological determinants of behavior and, mindful of the unproductiveness of research into intelligence, to regard particularly the posing of the racial-psychological question as having no theoretical or practical significance.

[2]Two graphs are given, representing the responses of Nordic and Mediterranean types to the statements: "I spend a great deal of my time in the streets and in public" and "I would like to live far away from others," according to H. N. Arrowsmith.—TRANSLATOR.

THE FAMILY OF MANKIND SOME NEW LIGHT?

By ELIZABETH E. HOYT

In the fifteenth annual Hoernlé Memorial Lecture of the South African Institute of Race Relations, entitled "Race, Culture and Personality," Dr Simon Biesheuvel of the National Institute for Personal Research,[1] touches on a line of thought which is relatively new.

Dr Biesheuvel speaks of some experiments involving the electro-encephalogram which were carried on at his Institute. These provide a record of the alpha frequencies of normal Africans and whites: alpha frequency is one of the brain rhythms "prominently associated with visual perception and, in a less direct way, with stimulability and activity level."[2] These experiments, he thinks, may establish that there is a systematic difference in tempo of behavior between Africans and Caucasians, and this difference, if further substantiated, may have a constitutional as well as a climatic, cultural or nutritional cause. He says:[3]

> "There is nothing basically unlikely in thus linking temperament with race. African races have their origin in areas where the climate does not favour strenuous activity. People who are persistently active because their temperament compels them to be so will be at a disadvantage in dissipating the heat generated by their bodies. This could possibly affect their fertility, their health, or expose them to other hazards, such as the invidious attention which a man who stands out from his fellows draws to himself in a society ever on its guard against wizards. High activity would therefore have a slightly lower survival value, and so by a process of natural selection, a psychic tempo more appropriate to the tropics may evolve as a characteristic of African races."

Without in the least being dogmatic, Dr Biesheuvel then went on to discuss the emergence of the idea of "negritude" as it may

[1] Johannesburg, 1959.

[2] *Ibid.*, pp. 9-10.

[3] *Ibid.*, p. 10. See also on same point J. C. Carothers, *The African Mind in Health and Disease*, W.H.O., Geneva, 1953, especially chapters 4 and 11.

represent the African personality type. The idea of negritude would appear to fit with the indications of the electro-encephalogram.[4]

Negritude is an idea which had its origins in French West Africa and which has spread into other parts of Africa, to the West Indies and to other places where Negroes make their home. The chief American expression of it is through the American Society of African Culture[5] in various meetings and publications. The most extreme contrast which Dr Biesheuvel can find between African and typically Western ideals is afforded by two quotations. The first is from Tennyson's *Ulysses*, which he gives as a typically Western expression of man's purpose.[6]

> "To follow knowledge like a sinking star,
> Beyond the utmost bounds of human thought . . .
>
> To sail beyond the sunset, and the baths
> Of all the Western stars, until I die . . .
>
> To strive, to seek, to find, and not to yield."

With this he contrasts the following cry from Aimée Césaire of Martinique:

> "Hurray for those who have never invented anything.
> Hurray for those who have never explored anything.
> Hurray for those who have never conquered anything.
> But who in awe give themselves up to the essence of things.
> Ignorant of the shell, but seized by the rhythm of things.
> Not intent on conquest, but playing the play of the world."

Further illustration of the negritude idea is found in an address given by John J. Akar, Head of Programs of the Sierra Leone Broadcasting Service, before the first regional conference of the American Society of African Culture at the University of California, Los Angeles, spring 1960, under the title of "The Mask."[7] He says:

> "Oh, people of Africa, young and old, wherever you may be, whoever you may be, whatever your station in this our curious life, let there be silence and peace within, for only in admitting of inner tranquility can we be proud heirs to the destiny of our people and continent. . . . You have been made black because you have a mission to fulfill: to team up with

[4] In discussing negritude Dr Biesheuvel refers to Ulli Beier, "In Search of an African Personality," *The Twentieth Century*, London, Vol. 165, No. 986, April 1959, pp. 343-349.

[5] 15 East 40th Street, New York.

[6] *Ibid.*, p. 35.

[7] *AMSAC Newsletter*, III, 4, October 30, 1960, pp. 3-6.

all black men . . . to proclaim those inner virtues indigenous to us and increasingly alien to the other world. . . . We are men and women on the road to complete cultural and spiritual fulfillment."

Dr Biesheuvel comments on the differences between the Western and the African personality with respect to the possible removal of group conflict, saying "there is no particular reason to believe that cultures which respect the natural vitality of man will be any more successful in removing the sources of group conflicts than Western civilization has been," although he thinks that combining the two cultural streams may benefit both.

We can, however, go somewhat further than Dr Biesheuvel in pointing out that western man has already led the human race close to the brink: in the words of Dr George Gaylord Simpson, Western man[8] "seems terrifyingly near the knowledge of how to destroy his planet . . . and terrifyingly far from the self-control necessary to avoid using that knowledge." The lower alpha frequency of the brain waves of blacks, if substantiated, would at least not have led them in this direction.

It may, in fact, be time for us to revise those concepts of "equality" in race which we as liberals have adopted. It may be that we will serve mankind better in looking for differences in the human family in an objective spirit than by assuming all people to be alike.

[8] *The Meaning of Evolution*, Yale University Press, New Haven, 1951, edition, p. 77.

BIOGRAPHICAL NOTE

Elizabeth E. Hoyt has studied economic-cultural change in Asia, Africa and Central America, and is now doing research on it among the North American Indians. A member of the Economics Department of Iowa State University since 1925. Her first book, *Primitive Trade*, was published by Kegan Paul, London in 1926, and she has had four books published since then dealing chiefly with consumption and standards of living.

DIFFERENCES IN FACIAL CONFORMATION OF FOUR SUB-GROUPS OF THE BANTU OF SOUTH AFRICA

By J. D. J. HOFMEYR and H. HITZEROTH

It is only during the last year or two that the authors became interested in anthropo-genetic investigations, and this is a preliminary study of differences of face conformation, expressed as an index, of the Bantu sub-groups: Xhosa, Zulu, Tswana and North Sotho of South Africa.

It is assumed by ethnologists that the Bantu arose from Negro and Hamitic ancestors, and that those who migrated southwards settled in the eastern part of South Africa in fairly recent times. The main concentration was to the east of the Drakensberg mountain range. According to the historian Theal,[1] the Xhosa sub-group of the Bantu reached the Great Fish River, halfway between the seaports of Port Elizabeth and East London, as late as 1736. At that time the Cape Province was occupied by Hottentots, Bushmen and European settlers.

The South African Bantu are composed of four main groups, namely: the Nguni, the Sotho, the Venda and the Shangana-Tsonga groups. Since we are only concerned with the Nguni and Sotho groups in this study, the other two groups will not be discussed here.

The following statistics are derived from the Report of the Tomlinson Commission.[2]

The Nguni has a population of about 4,982,000 or 59·6 per cent. of the Bantu. This group is composed of the sub-groups: Xhosa, of Eastern Cape Province (25·5 per cent.), and Zulu, of Natal, Eastern Free State and South Eastern Transvaal (24·5 per cent.), and other smaller sub-groups like the Swazi and Northern and Southern Ndebele (9·6 per cent.).

The Sotho has a population of approximately 2,957,000 or 35·8 per cent. of the Bantu, and is composed of the following sub-groups: the South Sotho of Basutoland, the Free State and North Eastern

[1] Theal, George McCall: *Geschiedenis van Zuid Afrika.*

[2] Summary of the Report of the Commission for the Socio-economic Development of the Bantu Areas within the Union of South Africa. Pp. 213, 64 maps. U.G. 61/1955. Government Printer, Pretoria. (Also known as The Tomlinson Report).

Cape Province (16·7 per cent.), the Tswana of the Bechuanaland Protectorate, North Western Cape Province and Western Transvaal (9·8 per cent.), and the North Sotho (9·3 per cent.) of North and North Eastern Transvaal.

Racial mixtures have occurred, more or less, between the Bantu and other native races of adjoining territories. In the south there was a considerable admixture of Xhosas with Hottentots. In the north-west the Tswana showed a considerable affinity to the Bushmen. The territory of the North Sotho bordering on South Rhodesia favoured the mixing with the Matabele.

In this investigation, the ratio of the length to the width of the face at eye level was taken as an index of facial conformation.

Table I gives an indication of the distribution of the different classes within the four sub-groups.

TABLE I

SUB-GROUP	INDEX CLASSES												TOTAL
	1.2	1.3	1.4	1.5	1.6	1.7	1.8	1.9	2.0	2.1	2.2	2.3	
North Sotho	8	19	59	203	202	92	14	4					601
Tswana	1	3	23	95	213	208	59	16	6				624
Xhosa	5	22	111	155	144	56	13	7	1	1			515
Zulu		1	37	130	174	144	57	10	10	1	1	1	567

TABLE II

SUB-GROUP	NUMBER EXAMINED	MEAN INDEX	STANDARD DEVIATION
North Sotho	601	1·60	0·118
Tswana	624	1·69	0·139
Xhosa	576	1·57	0·129
Zulu	515	1·67	0·129

TABLE III

	L. S. D.	OBSERVED DIFFERENCE
Tswana vs Xhosa	0·0198	0·12
Tswana vs Zulu	0·0193	0·02
Tswana vs N. Sotho	0·0190	0·09
Zulu vs N. Sotho	0·0195	0·07
Zulu vs Xhosa	0·0203	0·10
Xhosa vs N. Sotho	0·0200	0·03

The L. S. D. which heads the second column of Table III signifies the Least Significant Difference at the 1 per cent. level. A comparison of the data presented in this table indicates that there are significant differences between all the sub-groups in facial conformation.

It is of considerable interest that the Bantu groups have a characteristic in common, namely, the tendency to form tribes. Before the wars of Chaka and Dingaan, the Zulus consisted of some 200 more or less independent tribes. Although these were unified, eventually, by Chaka and Dingaan to form the Zulu nation, the tribes retained their identity to a large extent.

The following three paragraphs are quoted from the Report of the Tomlinson Commission, page 2. This will serve to give some idea of what the term "tribe" signifies:

> "The all embracing traditional unit in the social organisation is the tribe, based on a central group or nucleus of families descended from an ancestor or ancestors. The latter are regarded as the founders of the tribe. The central group provides the men of authority in the tribe in accordance with the principle of inherited status, and other elements are assimilated to this group. The binding factor upon which the survival of the tribe as a unit depends, is the chief.
>
> "Another strong element holding the social fabric together is family relationship, based on the patrilineal system. Clear distinctions are made between the father's and the mother's line. Of great importance is the fact that every individual, in accordance with a system of classification of relationships, can have several 'fathers,' 'mothers,' 'brothers' and 'sisters.' This fosters the formation of a large group of mutually dependent people, with mutual privileges and responsibilities.
>
> "By following definite marriage rules, based on the system of family relationships or consanguinity, families come into being which, through their various marital relationships, act as a network holding the whole tribe together. There are forbidden as well as preferential marriages among certain groups and on certain grounds, but viewed from the social angle the outcome is the same in the end, namely the strengthening of mutual ties."

From the standpoint of anthropo-genetic studies the semi-isolation, resulting from the formation of tribes, should yield very interesting results, since this would favour a certain amount of inbreeding, resulting in the fixation of certain genes and affecting the comparative gene frequencies in the different tribes.

As a result of the strong tendency to form tribes in the Bantu,

the results presented in this study must not be regarded as being representative of the sub-groups studied. The chief value of this investigation is that the criteria used were apparently effective to demonstrate the existence of differences—hence it should also be possible to demonstrate such differences between tribes of the same sub-group.

BIOGRAPHICAL NOTES

Johannes D. J. Hofmeyr. Born in Pietersburg, South Africa. Ancestors, Dutch, French and German, arrived in South Africa 1688. M.Sc. (Stellenbosch, S.A.), Ph.D. (Cornell, U.S.A.), D.Phil. (University of South Africa). Professor and Head, Department of Genetics, University of Pretoria, South Africa. Founder and President of the South African Genetic Society. President of the First South African Genetic Congress held at Pretoria, 1958. Re-elected as President for the next Congress. Author of numerous articles on different topics in genetics.

Gutorm Gjessing. Born 1906. Since 1947 Professor of Anthropology (Ethnography) in the University of Oslo and Director of its Ethnographical Museum. Honorary Fellow R.A.I. Publications on Norwegian and Arctic archaeology, general socio-cultural anthropology. Ethnographic speciality: the culture and social system of the Saames (Lapps).

Etiology of Environmentalism

By H. G. CLASSEN

Environmentalism is a dogma which holds that all ethnic groups are equally capable of mental improvement, and that differences among the cultural achievements of ethnic groups are due entirely to differences in non-genetic, that is environmental factors. This dogma has now superseded, in world consciousness, all religious dogmata which might conflict with it, be they Christian, Islamic, Hindu, Buddhist or other. In so far as Communism can be regarded as a religion—and a good case can be made out for this—it has, of course, embraced the environmentalist dogma from its inception. Like all absolute dogmata, it pervades every sphere of human life, social, political, religious, and even artistic.

Environmentalism has never been accepted by all religious and scientific leaders, though in the political field its overt acceptance now seems to be total. There are, in fact, signs that a counter-attack against environmentalism is under way, launched on the scientific front. At the same time it appears, at least to this writer, that there is still very litle awareness of the fact that environmentalism is indeed an irrational dogma, not a scientific aberration. It has, to be sure, developed a luxuriant growth of pseudo-scientific terms and apologetics which eagerly invite the unwary to entangle himself.[1] But one cannot hope to dislodge the dogma without first uncovering its irrational roots, and the soil wherein it is rooted. This paper represents some modest spadework in that direction.

The tool must be appropriate to the task, and the use of speculative and inductive method is appropriate here. Although the dogma itself is irrational, it is none the less capable of rational analysis; an example of such analysis may be found in George Santayana's examination of reason and religion.[2]

It is perhaps worth mentioning here that environmentalism can be, if not disproved, at least put definitely on the defensive by logic alone. This was done successfully as early as the late

[1] C. P. Blacker, in the *Eugenics Review*, Vol. 52, No. 3, describes this situation: "The abler and the more erudite the scientist, the more ingeniously and persuasively can he defend untenable positions adopted through prejudice. Witness the subtly procrustean treatment accorded in the past to facts by theologically inclined scientists whose bias of sentiment made them feel, perhaps more strongly than the rest of us, that they were the only ones who paid proper respect to the really relevant facts."

[2] George Santayana, *The Life of Reason*, New York, 1954.

eighteenth century by J. G. Herder: "What is joined physically, why should it not be joined also mentally and morally; since thought and morals are physics also and dependent on the same laws . . . albeit in a higher order."[3] In other words, if thought is a function of physiological matter, and if distinct physiological traits of ethnic groups are beyond dspute, is it not logical to assume that thought processes, too, must be ethnically differentiated?

Another weak point in the environmentalist claim to scientific stature is the dogma's absolutism. It is sufficient to disprove its applicability to any ethnic groups to disprove its applicability to every ethnic group. If, for example, it were established beyond the possibility of doubt that the Melanesian Negritos are mentally different from the Nordic race in any respect, this would be enough to reduce *ad absurdum* the whole environmentalist dogma. It is obviously absurd to say, "All men are equal, except Melanesian Negritos."

Here we have actually struck the root of environmentalism, for to deny that all men are equal (the confusion between legal and anthropological meaning is never seen by environmentalists) is not unscientific—it is "unethical".[4] The root of environmentalism is an ethos, which may be identified as salvation through works, a familiar theological concept. Its counterpart is salvation through grace, and while both concepts have been present in nearly all religions, the emphasis accorded to one or the other has varied greatly. It may be said, briefly, that the works concept emphasizes salvation through acts of human volition, whereas the grace concept holds that in matters concerning salvation the exercise of human volition is essentially futile; that the Deity grants certain boons at its own unfathomable discretion and is not compellable by human effort and action. (Under action we must of course include religious rites.)

These few hints may suffice; further discussion of the grace-works dichotomy would involve us in the intricacies of theology. Ample arguments both pro and con may be found in the Pelagian controversy and its historical repercussions down to Luther and Calvin.

If we assume that man created his metaphysics after the mundane yearnings of his own heart—and any other assumption would be anthropologically untenable—the works ethos must have had its basis in psychological situations which, however far removed from our own time and place, ought to be capable of *a posteriori*

[3] J. G. Herder, *Ideen zur Philosophie der Geschichte der Menschheit.*

[4] G. K. Chesterton, in his diatribe "Against Eugenics and Other Evils" (1922) complained that "a new school believes eugenics against ethics."

extrapolation with no more difficulty than the fear of death, the desire to mate, the urge to imitate, the drive to excel.[5] Such extrapolations when ascribed to prehistoric man, have led to the solution of many an anthropological equation in which a stray archeological fact was the only other known quantity.

I have mentioned the desire to excel, an essential attribute in the struggle for existence. This desire must operate within the limitations of natural endowment, but it does not always accommodate itself to this fact. On the contrary: if we postulate a discovery that endowment varied from individual to individual, and from tribe to tribe; that endowment was in many cases heritable but in many other cases, inexplicably, not; it will be easy to deduce that such a discovery must have confronted men with the most difficult psychological situations imaginable, and not all men met it in the same manner.

For those individuals and tribes who possessed, or believed they possessed, superior attributes the preservation of the genetic *status quo*, in so far as it guaranteed the transmission of these attributes, appeared highly desirable. Preservation of the genetic *status quo* naturally presupposes the availability of suitable mating partners and an ability to resist successfully possible exogamous pressures.

For those individuals and tribes who had reasons to believe that Nature had under-endowed them genetically the *status quo* was a situation to be overcome. If we exclude belief in Lamarckian ideas, the only manner in which the genetic *status quo* could be overcome was by mating with "superior" partners. The craving of "inferior" ethnic groups to mate with "superior" partners, which frequently assumes violent forms, is a historical fact.

Still, such a solution must have appeared rather unsatisfactory. First of all, it did nothing for the individual himself—only for his offspring in whom he held, so to speak, only a 50 per cent. interest. Second, even if this solution had been acceptable, it was in most instances beyond realization, since "superior" partners were not normally available.

To some groups, the force of the genetic factum was so impressive that it could be accommodated only within the broad concept known to us as fate. In so far as fate was the expression of a supernatural volition, favourable genetic endowment was an act of grace.[6] In so far, on the other hand, as the genetic basis

[5] *Cf.* Dr Gebhard Heberer, *Fischer Lexikon, Anthropologie,* Frankfurt, 1959. "The extrapolation of present causal complexes into the past is methodologically justified and can be supported in many ways."

[6] For the identity of fate and genetic endowment, see Prof. F. Keiter, *Rasse und Kultur,* Stuttgart, 1938. ". . . Schicksal ist . . . der durch

can be improved on or, in the view of some, negated, the ethos of salvation-through-works becomes operative. Where genetic endowment is felt to be inferior, where the chances of procuring better genetic endowment for the progeny are poor, or where genetic endowment is good but possibilities of passing it on to progeny are remote (through lack of suitable mates)—in such circumstances salvation through works must assume magic, enormously tempting proportions. The desire to excel, the need to excel in order to survive, simply refuses to adjust itself to the fact that, in large measure, the prizes life has to give have been determined in advance, not only for individuals but for whole populations.

I do not suggest for a moment that these concepts and their consequences have been or are acknowledged by the individuals concerned in intellectual terms. Instead, they are, at best, expressed in metaphysical allegory and, at worst, rationalized. Nor should one neglect the fact that through natural selection such psychological attitudes may pass into the ethnic genotype.

The ability to rationalize, unconsciously, supreme necessity into supreme virtue has ever been the most powerful device for making an intolerable situation not just bearable but actually enjoyable. More than that—the creation of the intolerable situation becomes an ethical act. Thus, if one is to derive any significance from a certain type of current popular magazine article, it will not be long before all families will actually long for the birth of a retarded child, so that they, too, may enjoy the ennobling experience of rearing it into the semblance of a rational human being.

It would go beyond the scope of this paper to enumerate, for each ethnic group, the stand taken in respect of the works-grace dichotomy. The most fortunate nations were perhaps those which attained a viable balance. One might mention the ancient Jews with their polarity between the doctrine of the chosen people (grace) and the doctrine that to keep the law is enough to be justified (works).[7] The Greeks, who were ever in suspense between the Fates and the caprices of the Gods, probably came as close to perfect balance as any tribe before or since. No Greek hero ever doubted his fate; no Greek hero ever resigned himself to it.

Socially, the ethos has expressed itself in a levelling pressure (if all men aren't equal, they ought to be); sexually, in mis-

Vernunft und Wille nicht ausloeschbare Hintergrund des Daseins. Es besteht in erster Linie in der Gesetzlichkeit der Erbveranlagung und in der Gesetzlichkeit alles Zeitlichen."

[7] Rabbi Akiba ben Joseph is quoted by H. W. Robinson, *The History of Israel*, London, 1938, as follows: "Everything is foreseen and freewill is given. And the world is judged by grace; and everything is according to work."

cegenation; philosophically, in various modes of libertarianism; theologically, in the efficacy of good works as opposed to the necessity of divine grace; politically, in the heterogeneous empire.

At this juncture it may be interesting to note that an American theological writer has identified four religions in modern America—Protestant, Catholic, Judaic, and "the Religion of Democracy," a vague socio-politico-theological attitude in which we recognize without too much difficulty the environmentalist dogma.[8] The author characterizes this "religion" by quoting A. Powell Davies' book *Man's Vast Future*: "The democratic faith is a belief that man, if he resolves upon it, can raise the level of his life indefinitely, making the world increasingly more happy, more just, and more good; no fate has made him prisoner of his circumstances, no natural weakness has condemned him to be ruled by tyranny." It need scarcely be noted that "man" in this context does not mean a white citizen of the United States but every member of the human species.

The connection between the negation of innate mental qualities and the ethos of good works has recently been pointed out by S. D. Porteus.[9] This desire "to do good," i.e. to integrate oneself into the beneficient agency of a supposedly omnipotent environment, is the characteristic of environmentalism. "It was typical of the temper of the early twentieth century," writes a prominent religious writer,[10] "to worry more about others than about oneself. 'Doing good' accordingly became the commonly recognized way of 'loving God.' "

This quotation also hints at another aspect of the environmentalist dogma—its peculiar agglomerative drive. It is rather obvious that one cannot "do good" in the environmentalist sense unless one has a neighbour; neither, it follows, can one love God as an individual. The neighbour has effectively interposed himself between the individual and his god, and clamourously demands attention. There is therefore a strong tendency toward social integration in environmentalism, apart from the overt levelling pressure and the lack of genetic criteria in the choice of mating partners.

Once we recognize the dogmatic, non-scientific nature of the environmentalist ethos, the true-or-false question becomes inapplicable. The fundamental difference between the applicability

[8] Martin E. Marty, *The New Shape of American Religion*, New York. 1958.

[9] "Ethnic Group Differences," MANKIND QUARTERLY, Vol. I, No. 3, January 1961.

[10] H. W. Schneider, *Religion in 20th-Century America.*

of science and morals has been admirably stated by George Santayana[11]: "A thorough philosophy will become aware that moral intelligibility can only be an incidental ornament and partial harmony in the world. For moral significance is relative to particular interests and *to natures having a constitutional and definite bias*, and having consequently special preferences which it is chimerical to expect the rest of the world to be determined by." (Italics mine.)

Yet this "chimerical" view is held, and enforced, by an almost overwhelming body of official opinion, including UNESCO and some of our most prominent historians and philosophers.

This is not to say that the works ethos with its modern pseudo-scientific incarnation is totally pernicious. To some ethnic groups "having a constitutional bias" in its favour it is probably the only acceptable metaphysical solution. To others, in fact to most of mankind, it is a valuable and indeed indispenable check and balance to extreme grace-consciousness, such as that found in certain manifestations of Hindu thought and, more recently, in Germany. It is to be rejected, however, when it lays claim to universal validity and sets out to destroy scientific truth.

[11] *op. cit.*, page 190.

BIOGRAPHICAL NOTE

H. George Classen. Born in Russia of German ancestry, received his education in Russia and at Koenigsberg, Germany. Travelled extensively in Europe and Latin America. Contributed to American and Canadian periodicals and radio on social and political topics. Newspaper editor in Western Canada and, at present, public information officer at Ottawa.

SCHOOL ACHIEVEMENT OF WHITE AND NEGRO CHILDREN OF THE SAME MENTAL AND CHRONOLOGICAL AGES

By R. T. OSBORNE

Problem

The present study will analyze intelligence and achievement test data of 2111 children in an attempt to answer the following question: Do white and Negro children with the same mental ability and the same chronological age achieve at the same level? That is, is there a significant difference in the degree of mastery of reading and arithmetic skills of white and Negro children of the same age and of equal mental test performance?

Subjects and Procedure

In the spring of 1954, all sixth grade pupils in one county in a south-eastern state were examined as part of a regular county-wide testing program. The group consisted of 1388 white pupils ranging in age from 10 years to 15 years; and 723 Negro pupils of ages 9 years 9 months to 17 years 10 months.

In this school system there were 848 teachers of whom 537 were white and 311 Negro. In terms of training and experience the Negro teachers were better prepared than the white. The average Negro teacher had completed a greater number of years of college training than had the white teacher. Negro teachers had taken college course work for credit more recently than had the white teachers. As a result of the better training the mean yearly salary of Negro teachers was significantly higher than that of the white teachers.

The elementary forms of the California Test Bureau Reading, Arithmetic, and Mental Maturity tests (1950 editions) were administered. White teachers examined the white pupils and Negro teachers examined the Negro pupils. By means of analysis of co-variance, the influence of mental age and chronological age on achievement was controlled.

Results and Conclusions

Negro-white differences in mental ability were found to be of the same magnitude and in the direction as reported in most earlier

studies. The mean mental age for the white group was 11 years 9 months; and 9 years 3 months for Negroes. These means yield a statistically significant difference of 2 years 6 months in mental age for white and Negro children in the same (sixth) grade. (From Table I).

TABLE I

Achievement, Mental Maturity, and Chronological Age of Sixth Grade White and Negro Pupils

	WHITE			NEGRO				
	No.	Mn.*	S.D.	No.	Mn.*	S.D.	$M^w - M^n$	P
Reading (Raw Score)	1388	97.2	19.9	723	68.4	21.8	28.8	$< .001$
Arithmetic (Raw Score)	1388	69.4	17.9	723	41.6	16.6	27.8	$< .001$
Mental Maturity (Raw Score)	1388	83.3	16.1	723	56.8	17.1	26.5	$< .001$
Chronological Age (Months)	1388	144.3	8.3	723	147.4	12.2	−3.1	$< .001$

* Unadjusted means.

Mean differences in reading and arithmetic achievement are significant and of about the magnitude and direction reported in earlier studies. As compared with a mean reading grade placement of 5·5 and an arithmetic grade placement of 6·0 for white children, Negro pupils earned mean grade placements of 4.0 for reading and 4·7 for arithmetic. These between group differences are significant and could not be attributed to sampling accident.

Not an unexpected finding was that Negro boys and girls are significantly older than white children in the same school grade. The relationships between mental ability and reading and arithmetic achievement for both groups are within the limits usually found for an ability range restricted to one school grade. The range of achievement-mental ability r's is from ·67 to ·76. Younger children for both groups tend to be the better achievers. This relationship is less marked for the Negro than for the white group. For the white group the age-achievement correlations are −·36 for reading and −·29 for arithmetic; for the Negro group −·22 for reading and −·11 for arithmetic. Although the r's are small the differences are significant at the ·01 level.

By the method of analysis of multiple co-variance the achievement means were adjusted so as to eliminate the effects of the differences in both mental ability and chronological age on achievement. The co-variance analyses with MA and CA as control

variables yield t-values of 13·42 for reading achievement and 12·05 for arithmetic achievement, indicating significant differences in school achievement. (Tables II and III). That is, after adjusting the groups for individual differences in mental ability and chronological age the differences in mean arithmetic and reading achievement were so large that they undoubtedly were not caused by sampling accident. Presumably the differences in achievement can not be accounted for by differences in MA and CA.

TABLE II

Test of Significance of Influence of Race on Reading Achievement of Sixth Grade Pupils when the Groups are adjusted for Mental and Chronological Age Differences.

	SUM OF SQUARES	DF	MEAN SQUARES	F
Between Groups	32,430	1	32,430·37	180·06
Within Groups	379,493·01	2107	180·11	
Total	411,923·38	2108		

t = 13·42 significant at ·001 level.

TABLE III

Test of Significance of Influence of Race on Arithmetic Achievement of Sixth Grade Pupils when the Groups are adjusted for Mental and Chronological Age Differences.

	SUM OF SQUARES	DF	MEAN SQUARES	F
Between Groups	24,362·17	1	24,362·17	145·19
Within Groups	353,542·45	2107	167·79	
Total	377,904·62	2108		

t = 12·05 significant at ·001 level.

Discussion

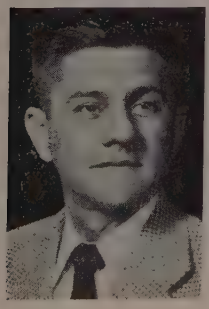
The findings of this study reinforce the well known fact that on most school achievement and intelligence type tests Negro children as a group do not do as well as white boys and girls in the same school grades. These significant and persistent differences between white and Negro children in school achievement have been attributed to limitations of experiences, lack of practice, inadequate motivation, and the cultural bias of test items. It would not be unreasonable to attribute reading (verbal achieve-

ment) differences at least in part to these factors. However, this leaves unexplained the equally large and significant differences in non-verbal achievement (arithmetic) where it is claimed that Negro children have more experience than white children in dealing with practical non-verbal problems encountered on the street and in the playground.

The issue of the equality of school achievement of white and Negro children of equal intelligence and the same age was the principal point investigated in the present study. By analysis of multiple co-variance, achievement means were adjusted so as to eliminate the effects of both mental maturity and CA on achievement. The co-variance analysis with MA and CA as control variables yielded significant t-values for arithmetic and reading achievement, indicating significant overall between-group differences in these skills.

It was hypothecated that pupils who earn equal scores on intelligence tests which have been validated by checking each item in terms of the relative school success of pupils who answer the item correctly should achieve in school at the same level. This was not our finding. After making necessary adjustments for the mental ability and chronological age differentials, Negro pupils significantly under-achieve white boys and girls in the same school grade. This fact would seem to have considerable practical significance for communities forced to reorganize their educational systems to include racially balanced schools. In schools balanced in terms of race not only would the white child be denied the normal challenge of studying among his intellectual peers but also the Negro child would be denied the opportunity of success and achievement among his mental equals. An educational system artificially balanced in terms of some factor other than academic performance can do nothing more than polish a dull mediocrity.

BIOGRAPHICAL NOTE



R. Travis Osborne, A.B., M.S., Ph.D. Born 1913, Cocoa, Florida. Sigma XI, A.A.A.S. Fellow Division 15 and 17, A.P.A. Professor of Psychology and Director of Guidance Center, University of Georgia, Athens, Georgia. Numerous publications in professional journals. In 1960 published "Racial Differences in Mental Growth and School Achievement: A Longitudinal Study" in Psychological Reports. Since 1957 presented related papers before four national or regional societies.

COMAS' CHAPTER ON
RACIAL MYTHS
A Review

By A. JAMES GREGOR

The republication this year, under the title, *Race and Science*,[1] of the brochures which appeared separately in the UNESCO series, "The Race Question in Modern Science," duly contained Professor Juan Comas' little essay "Racial Myths." That this unfortunately shoddy piece of work should be included in an enterprise which identifies itself as "scientific" is a curiosity understood only against the background of a highly charged emotionalism which seemingly accompanies any contemporary discussion of race. That emotionalism has little place in science can hardly be gainsaid. But to indicate, once again, the havoc wrought by its presence, some little time can be profitably spent with Professor Comas' essay.

That Professor Comas' emotions seriously impair his judgment is the most charitable explanation of the fact that his essay literally abounds with the most elementary errors. Ludwig Woltmann, for example, becomes Waltmann (p. 42) and remains such throughout the text; Karl Penka becomes Karl Penca (p. 44); Theodor Poesche becomes Theodor Pesche (p. 44); J. von Klaproth becomes J. von Kalproth (p. 39); K. F. Johansson becomes K. F. Johanson (p. 39); Henri de Boulainvilliers becomes Henri de Boullainviliers (p. 40); Kossinna becomes Kossina (p. 40); Retzius becomes Reezius (p. 30); *The Origin of the Aryans* (New York: Scribners, 1889) is ascribed to Tylor and not Isaac Taylor (p. 48); Hans F. K. Guenther becomes simply F. K. Guenther and beside his name the cryptic years "1920-37" are inscribed (p. 45). What these signify we are never told. If they are supposed to cover the span of his life then Professor Comas would have us believe that Guenther wrote some twenty-five volumes before his demise at the age of seventeen. If these numbers are supposed to refer to the years of Guenther's productive activity they are grossly in error. Guenther, alive and well, published the *Lebensgeschichte des roemischen Volkes* (Paehl: Hohe Warte) as late as 1957. Similarly,

[1] *Race and Science*, by Juan Comas and others. New York: Columbia University Press, 1961. Pp. 506. Price $5.00.

beside the name of Gordon Childe the date "1892" is emblazoned (p. 40). This happens to be the date of Professor Childe's birth; why Professor Comas feels that this event should be so assiduously recorded defies comprehension when we realise that elsewhere a similar technique is employed to indicate the date of publication of a work to which our author obliquely refers.

It is obvious that Professor Comas has no first-hand familiarity with most of the texts he discusses. His cavalier spelling of proper names, his curious misemployment of dates, sometimes indicating dates of birth, sometimes the date of a published work and sometimes nothing at all, indicate that he is attempting to impart an air of scholarship to a work whose defects, to the initiated, are painfully obvious.

Professor Comas' unfamiliarity with the material with which he is preoccupied is made still more evident by his almost abject dependence upon the commentaries penned by other (and not always the most reputable) authors. Professor Comas, for example, levels a most serious charge of misanthropy against Alexis Carrel, indicating that Carrel approximates the conclusions of a "Nazi" theorist, Erich Suchsland (*Archiv fuer Rassen und Gesellschafts-Biologie*) (p. 18). This entire discussion is introduced to suggest (1) that Professor Comas has read Carrel's work; (2) that Professor Comas has read Suchsland's work (in German); and (3) that Professor Comas has arrived at an authoritative conclusion as a consequence of his familiarity with both authors. Unfortunately for Western scholarship (which still entertains some notion of academic integrity), none of this happens to be the case. What Professor Comas *has* done, specifically in this instance, is to read Marcel Prenant's *Raza y racismo*[2] and simply paraphrased Prenant's conclusion (cf. *Raza y racismo*, pp. 136-147). Where we find what appear to be references to primary sources we are actually being entertained with an almost literal repetition of the conclusions of an unnamed third party. Nor is this the only case of devious scholarship that detracts from Professor Comas' work. Wherever Professor Comas *seems* to be quoting a German reference he is merely borrowing from the aforementioned Prenant. On page 51 he seems to be quoting the *Nationalsozialistische-Korrespondenz*; actually he is culling from Prenant (*Raza y racismo*, p. 85). Further on the same page Comas attempts to impart the impression that he is citing, directly, the words of Dr Walter Gross, head of the Rassenpolitische Amt of the National Socialist Party. Actually, the material is borrowed from Prenant (*Raza y racismo*, p. 87). On page 46 Comas seems to quote Hitler's *Mein Kampf*. What

[2] Mexico: Fondo de Cultura Economica, 1939.

he *has* done is, once again, to lift the quote from Prenant (*Raza y racismo*, p. 106 ff.). Further on the same page Comas "quotes" from Gauche's *Neue Grundlagen der Rassenforschung* . . . a quote he has discovered nowhere else than in the pages of Prenant (*Raza y racismo*, p. 34).

Professor Comas carefully attempts to leave the reader with the impression that he is familiar with the primary German source material by citing only the German texts to which he refers. Actually, his source is a Spanish translation (Professor Comas' native language) of a book by Marcel Prenant. Professor Comas levels serious charges against a number of authors (we have specifically cited his charge against Alexis Carrel), not as a consequence of his familiarity with their works but as a consequence of having cursorily read a secondary reference.

Something, at this point, should be said concerning his reference. Marcel Prenant, author of the text upon which Professor Comas so heavily rests his case, is a notorious Communist[3] whose work, in itself, is of dubious merit.[4] Prenant has conformed to the curious tenets of the "new Soviet genetics" in a performance that Professor Dobzhansky, Professor of Zoology and Member of the Institute for the Study of Human Variation at Columbia University, characterized as completely lacking in academic self-respect.

If further evidence of the low academic calibre of Professor Comas' work is necessary one need but refer to his comments on the Fascist "Manifesto of Italian Racism" of 1938. Comas lampoons the document in question and makes his criticism plausible by "quoting" the text. What he does, in fact, is to misquote seriously the material he is criticizing. It is evident that Professor Comas has not read the brief "Manifesto" which he is subjecting to criticism. What he *has* read, once again, is Prenant's *Raza y racismo*. Comas, for example, gives the date of publication of the "Manifesto" as July 14, 1938 (p. 34) when the date was actually the fifteenth.[5] Professor Comas makes this trivial error because he has found this erroneous date on page 117 of Prenant's text.

There is, of course, no excuse for this kind of shoddy scholarship. The "Manifesto" was written in a language so similar to Professor Comas' own that he could have read it without difficulty.

[3] *Cf.* Prenant's book, *Biology and Marxism* (translated by C. D. Greaves). New York: International, 1943.

[4] *Cf.* T. Dobzhansky's review in the March 1949 issue of the *Journal of Heredity*.

[5] *Cf.* A. Capasso, *Idee chiare sul razzismo*. Rome: Augustea, 1942, p. 6.

Apparently Professor Comas does not feel called upon to undertake such tedious tasks.

If, as is the case, Professor Comas knows little, if anything, concerning National Socialist race theory and Fascist race theory, which received international notoriety, how can he be expected to know anything about the less easily accessible material on race and race theories?

Were this not enough to discredit the entire enterprise one need but briefly indicate the gross theoretical errors committed by Professor Comas. For example, in his discussion of the "Myth of the Jewish race" Professor Comas, in arguing for the heterogeneity of the Jewish "people" contends that the Jews "interbred" with such peoples as the "Canaanites, Philistines, Arabs and Hittites . . ." He concludes from this that "even if the Hebrews were originally a pure race, there had been extensive crossing with several other races even in antiquity" (p. 35). What Professor Comas has signally failed to do is establish that the peoples he refers to (Canaanites, Philistines, Arabs and Hittites) are, or were, of a *race* diverse from that of the Jews. It appears that Professor Comas has made the elementary error of imagining that because a collection of individuals bear a different name they must, of necessity, be of different race.

Professor Comas, furthermore, is almost always definitive in his conclusions, where finality is either inappropriate or unwarranted. On page 38, for example, we are told: "There is therefore no foundation for the claim that there is a Jewish race; it is biological myth . . ." If, indeed, it is a myth, it is a myth subscribed to by some of the world's foremost physical anthropologists, Carleton Coon, Ernest Hooton and Sir Arthur Keith among them. Professor Coon, to cite but one specific reference, contends that the Jews "have their own standard racial character . . ." [6]

We are further informed (with appropriate emphasis) that there "*is no scientific basis whatsoever* for a general classification of races according to a scale of relative superiority . . ." We have indicated, elsewhere,[7] that if the predicate "superior" is applied to groups of men endowed with traits specially adapted to a given environment, such an ascription is not only meaningful but enjoys, as well, a scientific "basis." Deeply pigmented peoples are "superior" in an environment where individuals are regularly subject to the actinic rays of the sun. Mongoloids, possessed of

[6] C. Coon, *The Races of Europe*. New York: Macmillan, 1954, p. 444.

[7] *Cf.* A. Gregor, "Race Relations and Mental Health: a Review," MANKIND QUARTERLY, Vol. I, No. 4, p. 249.

blunted extremities and localized fat are "superior" in an Arctic environment.

However commendable the motives were which impelled Professor Comas to undertake the writing of his chapter on "racial myths," they afford no excuse for the incredibly low calibre of the results. Professor Comas has violated almost every canon of scientific procedure, detachment and good taste. He is ill-informed with respect to matters in which he claims special competence. His logic is defective and his theoretical insights almost nonexistent. So much of what he says has been said before and said with a greater regard for academic proprieties that the essay simply does not recommend itself to anyone, friend or foe. In fact, what he does say is generally little more than a further distortion of a prior distortion. He has attempted, furthermore, to preclude the possibility of any further discussion in areas where discussion is not only still legitimate but necessary. Finally, the essay is fat with a kind of simplistic economic determinism that even intelligent Marxists must abjure.

It is sad that the editors of this series should not have taken the time, or have not been possessed of the qualifications, to excise from this text at least the more serious errors in scholarship. This essay by Professor Comas affords a signal illustration of how social science essays should not be written.

BIOGRAPHICAL NOTE

A. James Gregor. B.A. (History), Columbia University; M.A. (Philosophy), Columbia University. Instructor, Social Studies, 1952-58; Irwin Edman Scholar, Columbia University; Reader, Philosophy Department, Columbia University; Instructor, Philosophy, Washington College, Maryland. Secretary, International Association for the Advancement of Ethnology and Eugenics; Member, International Institute of Sociology. Paper before XIXth International Congress of Sociology; participant, 56th Annual Congress, American Philosophical Association. Author, numerous articles, for such publications as *Sociology and Social Research*, *Genus*, *Sociologus*.

Todas and Kotas of the Nilgiri Hills

Part I

By R. RUGGLES GATES

The Nilgiri Hills of South India have already been briefly described in connection with a study of the Kurumbas (Gates 1961 b), who were found to be not Australoid but originally of Dravidian[1] (Mediterranean) type with small features and leptorrhine noses. But through infiltration by crosses with Australoid tribes in the neighbouring lowlands many have acquired broad and heavy noses and sunken orbits (see Figs. 3-12 in the above paper. Fig. 3 is nearest the original Kurumba forest type).

The Nilgiris are a beautiful mountain plateau area with a salubrious climate very different from the surrounding lowlands where dwell various Australoid tribes. The Nilgiris remained undiscovered until about 1602 when a Portuguese priest named Ferreiri led an expedition into the hills and came upon the Todas and Badagas who were regarded as native tribes. Later, the Kotas, Kurumbas and Irulas were recognized. About 1812 a surveyor and his apprentice went to Ootacamund from Coimbatore but reported unfavourably. Ten years later the Collector of Coimbatore built the first "stone house" here, and from that time the development has been rapid, until it is now known as the best of the Hill Stations. The area of Ootacamund is 14 square miles, the present population about 41,360, mostly European. *Mund* is the Toda word for a hamlet.

The Toda habitations look like an overgrown hogshead turned on its side. Its appearance is unique. It has no windows and a tiny door at the end, through which one has to crawl to enter. Dr Aiyappan (see Prince Peter 1951) suggests that reed huts with

[1] The name Dravidian was introduced by Bishop Caldwell in 1908 for the Tamils of South India. The Dravidian and Australian languages are said to have some resemblances but the languages of intervening races are totally different. Thurston says that some Dravidian tribes had the boomerang or the throwing stick. In 1909 it was out of use, but they were kept as relics and exchanged at weddings.

a similar arched roof are pictured in the early civilization of Mesopotamia.

One of the best early accounts of the Todas is by King (1870). He states that their dwellings are of roughly planed boards joined with clay. The gables are rounded, about 8 feet high, the roof of reeds thatched with lemon grass. Inside is a raised earthen ledge. The area of the Nilgiris was estimated at 600-700 square miles. The Todas and Khotas (his spelling) lived in the higher ranges, the Erulas and Karumbas in lower belts on the mountain side; also the Badagas, Hindoos who had migrated from the plains over 200 years (6 or 7 generations) ago. They are feudal vassals of the Todas, who pay the Todas a percentage of their crops for occupation of their lands. All the tribes recognize the Todas as their overlords, a superior race, and give them a peculiar form of obeisance. The Toda language is "deep-toned, harsh and difficult of pronunciation, and without written characters." They only know enough of their neighbours' language to carry on communication and barter with them, the language having partial similarity to "Tamul," presumably through borrowing. The Khotas are referred to as their "work people."

King says that no mixture takes place with the other tribes. Polyandry is referred to, and female infanticide, which existed until "a few years ago," which accounts for the females being a minority. At funerals, the Khotas furnish music from hautboys and unmusical pipes, and buffaloes are killed after a gladiatorial struggle.

The relations of Todas and Kotas is still quite a puzzle. King says (p. 33) they "have nothing in common either as regards physical development, countenance, usages or dwellings." The Khotas were thin and spare, very black. The men wear only a dhoti and the women a wrapper. Their unkempt hair differs from that of the Todas, being naturally "long and straight" while that of the Todas is "curly and clustering," the Kotas having no beard. The Kotas now wear a beard, though less full than the Todas (see Figs. 4-18). The Todas of both sexes part their hair in the middle. As will be seen later, there has since been considerable approximation between the two tribes, the Kotas having adopted the toga-like mantle (*putkuli*), a white garment with red stripes of the Todas. Judging only from present conditions the Kotas might be regarded as a mere offshoot of the Todas, but they appear to have been originally quite diverse. They were also notorious for their diet, frequently of carrion, in great contrast to that of the Todas, who live mainly on milk.

In King's account the Kotas, although culturally inferior to the Todas, were dexterous artisans, making gold and silver ornaments,

Fig. 1 A Toda Man and Woman at Ootacamund

Fig. 2 Toda Women and Children

Fig. 3

Fig. 4

Fig. 5

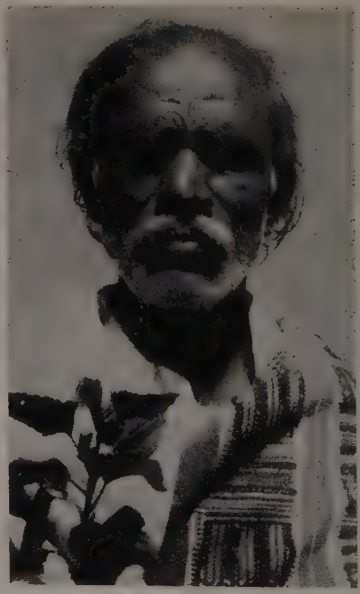


Fig. 6

Fig. 7

Fig. 8

Fig. 9

Fig. 10

Fig. 11

Fig. 12

Fig. 13

Fig. 14

Fig. 15

Fig. 16

Fig. 17

Fig. 18

pottery, simple agricultural implements, woodwork and baskets. The Kota language was said to be allied to that of the Todas, but they did not understand each other. The Kotas numbered probably 2000. They built rough cabins with ridge roofs thatched with grass over a frame of wattle and posts.

A much earlier author, Captain Harkness (1832) gives a charming account of the Nilgiri plateau region of hills and valleys (also known as Tudacanad), and especially of the "Tudas" as he knew them, with many references to the other tribes of the district. He points out that the climate of the Nilgiris partakes of the monsoons of both the East and West coasts, the west coast being only fifty miles distant. Ootacamund was then written Oatacamund, and a still earlier form of the word was Wotaycamund. He found the appearance of the Todas "very prepossessing." They were above the common height, athletic and well-made, with a "bold bearing (which applied equally to the women) and open and expressive countenances." The men usually wore small gold earrings and carried a wand or staff but no weapon for defence. The women wore cowrie shells in bunches on the neck or between the shoulders. The sacred dairies are included in the description, but the people were "indolent and slothful" and very dirty.

Figs. 1 and 2 were taken of a Toda man, women and children at Ootacamund in 1959. Fig. 3 is a Toda, age 30, photographed when he came to visit the Kota village of Sholur.

Many conjectures have been made regarding the origin of the Todas, for example, that they were derived from an early invasion of India by Scythians (Sacas) from Central Asia; or that they are remnants of the Vedic Aryans, still practising some of the customs, such as Pandava polyandry, described in the Indian epic, *Mahabharata*. None of these ring true until the recent hypothesis of H.R.H. Prince Peter of Greece (1951) that they are directly descended from the Sumerians. This civilization flourished in Mesopotamia about 3500 B.C. but it began much earlier. Prince Peter finds remarkable coincidences between eleven of the Sumerian gods and goddesses and some of the names of Toda deities. The Toda god On has the prayer name of An or Anu, the latter being the semitized name of a Sumerian god after the semitic conquests in Mesopotamia. Anu is in a Toda formula to cure snake-bite, but the Todas refused to divulge this formula. Similarly, the Toda god Terkish is sometimes referred to as Ishtar, the semitized form of Innini, the virgin goddess of Erech.

Nintud, Makh, Enlil (the earth god), Ninlil (Toda Nelu), Utu, the sun god (Toda Utwe) and Sin (the moon god) have counterparts in the Toda ceremonies. The absence of the important Sumerian deities, Ea and Marduk, is accounted for by their later

appearance in the Sumerian Pantheon. It is further pointed out that the Indian teakwood was used in Sumerian temples; and from seals and other evidence it is well recognized that there was intercommunication between Sumer and Mohenjo-daro. Whether this was by sea or land, or both, is uncertain, but direct communication between the Malabar coast and Sumeria by sea, through the Persian Gulf, would seem most likely if the ships and navigation of the period were sufficiently advanced to make it possible.[2]

Rivers (1906) concluded that the utterances in the dairy rituals of the Todas were formerly prayers calling on the gods for help and protection, which were now becoming meaningless formulae. If they referred to Sumerian gods the meaning would be clear. The present Toda language appears to be mainly Canarese, so the Todas seem to have lost their own language but retained it in mutilated form in their rituals. It should be possible to learn enough of these secret rituals to determine what the original language was.

Prince Peter suggests that a party of Sumerian merchants trading on the Malabar Coast was cut off when communications broke down, and that after a period of contact with the local inhabitants, of which there is evidence, they climbed up to the Nilgiri plateau where they still survive. This would account not only for the small numbers, but would also explain why they seem to belong to a body *directly* from Mesopotamia. If their ancestors had trekked through the various lands between the Middle East and India they would surely have been altered by miscegenation with the tribes in some of the countries through which they passed. On these grounds a sea voyage seems much more probable. It is to be hoped that further evidence will either confirm or disprove this fascinating hypothesis, which has, however, been severely criticised.

As already pointed out, sporadic miscegenation is known to take place, which is sufficient to account for the transfer of certain Australoid facial and skull characters. As already stated (Gates 1961b), there is a system of lending wives, or institutionalised sexual intercourse, between the Todas and lowland tribes such as the Mudugas, which would result in a certain amount of miscegenation.

[2] Dart (1957) has assembled a wealth of evidence of trade around the Indian Ocean during the Sumerian period. In the fourth millenium B.C. Egyptian trade with India was already well established. Indian timber (teak) was used in the construction of Sumerian, Mesopotamian and Arabian ships. From Eridu at the head of the Persian Gulf seabourne traffic as well as caravan routes communicated with the Far East some 5000 years ago. "The seaborne cultures of Sumeria and the Indus Valley are both part of the early chalcolithic culture" in the fifth and fourth millenia B.C. When these widespread sea communications were broken, groups of traders at foreign bases such as Malabar could be cut off and form local units.

It must be kept in mind that, quite apart from racial crossing, mere contact, even indirect, between native tribes and civilised peoples, not only in India but all over the world (*e.g.* in Australia and New Guinea) produces gradual effects on the customs and general conditions of tribes which formerly lived in isolation. Their more uncouth habits and decorations are gradually modified, and these effects can be seen to be greater after longer contact. For example, the Papuans of central New Guinea, having had only three decades of European contact, retain the elaborate nose ornaments which have now been largely discarded even by the wildest Australian aborigines except for corroboree occasions.

Thurston (1909), in his great work on the castes and tribes of Southern India, says (Vol. I, p. xv): "Tribes which, only a few years ago, were living in a wild state, clad in a cool, simple garb of forest leaves, buried away in the depths of the jungle and living, like pigs and bears, on roots, honey, and forest produce, have now come under the domesticating and sometimes detrimental influence of contact with Europeans, with a resulting modification of the conditions of life, morality, and even language." Some of the Paniyans of Wynaad and Irulas of the Nilgiris were already in 1909 working regularly for wages on planters' estates. Human sacrifice was abolished within the memory of men then living, and such customs as hook-swinging were in Government disfavour, not to mention the earlier custom of *suttee* (widow burning) which had long been illegal under British rule.

There is no evidence that the discarding of such tribal practices and the gradual introduction of civilised ways has had any marked effect on anthropological characters, or even on anthropometric measurements. To wash the face and comb or cut the hair of a "savage" may produce a remarkable transformation in his appearance, especially if his facial adornments are discarded, but this effect is superficial as regards his racial characters.

Shapiro (1939) made an extensive and careful anthropometrical investigation of Japanese immigrants to Hawaii. He found that they continue to undergo certain quantitative changes in size and proportions, but they remain essentially unaltered in their qualitative anthropological characters. The immigrants differed in both qualitative and quantitative characters from the population (*sedentes*) from which they were drawn, showing some form of selection between those who migrated and those who stayed behind. The Hawaiian-born showed great increase in stature, 4.11cm. for males and 1.71cm. for females. This may be attributed to improved nutrition. There was also an improvement in their occupational status, from that of labourer (75% in the *sedentes*) to 34.7% in the immigrants and only 24% in the Hawaiian-born. In all, 28 measure-

ments, 21 indices and 41 observations were made on each individual. The Hawaiian-born males differed from the male immigrants in 55% of the measurements and in 43% of the indices. Hip width showed no change. Most of the changes were modifications in size, but the plasticity of the organism is limited, and "the patterns of change are fixed by the nature of its fundamental structure." The changes in cephalic index of the males are shown in Table I.

TABLE I

	NUMBER	RANGE	MEAN
Sedentes	172	68-97	80.22 ± 0.19
Immigrants	178	72-95	80.72 ± 0.20
Hawaii-born	188	74-93	83.32 ± 0.20

The range in C.I. was extremely wide, especially in the *sedentes*, showing that the original Japanese popùlation must have been highly heterozygous in genes affecting the length-breadth index of the head. There is no evidence that the change of environment has produced any racially significant alteration in head form.

To return to the Todas, Thurston (1909) says that, like the Samaritans, they are so inbred that they look like members of one family. This is quite true from my own observations, and it is to be expected if they are all descended from one small colony. This colony must, however, have included women as well as priests, the conservators of the Toda ritual. Emeneau (1938) gives an account of Toda names.

Shortt (1869) also gives a detailed account of the Nilgiri tribes. He visited them as Superintendent General of Vaccine for the Madras Presidency. Although living in a country abounding in wild animals such as tigers and elephants the Todas were found to be wholly unarmed. They were classed as tall, and of Caucasian type. Having no weapons, they carry only a staff to lean on while tending their herds. Shortt mentions that the women make embroidery and that they are fond of singing. They are said formerly to have lived on milk, but their diet now includes curds and *ghee* (melted butter) as well as cereals, millets, roots, herbs and fruits from the forest, together with rice and deer. Their buffaloes gave from 5-9 quarts of rich milk per day.

Sir James Fraser (1919) has considered the milk customs of the Todas, a purely pastoral tribe. In many pastoral African tribes the drinking of milk is subject to rules based on sympathetic magic. The Todas regulate the use of milk by an elaborate code of rules, but there is no belief in magical sympathy between the cows and

their milk. The buffaloes, though sacred, can be milked by boys or girls, but males only carry on milking and churning from the sacred herd. Women cannot touch the vessels in which the milk is drawn. Milk from the sacred buffaloes of the Ti dairy (highest rank) may not be drunk by ordinary persons, even by the *patol* (priest), or they would die. The taboos in connection with the dairy and milk make for Toda welfare. While the Todas generally abstained from meat, they occasionally ate venison. Some of the *mands* (villages) were beginning to eat fowls, mutton, dry fish and hare.

The "Kotars" (Shortt, p. 29) had no castes. They were industrious, devoting much time to agriculture. They also worked in handicrafts, as smiths, carpenters, leather-makers and basket-weavers, repairing implements such as ploughs and bill-hooks. Besides this, they were menials to the Todas and Badagas, serving as barbers, washermen, etc. They acknowledged the Todas as lords of the soil, paying them tribute for the land they cultivated. Some of Shortt's measurements of Todas, Kotas and Kurumbas are given in Table II. The measurements of these two tribes by Thurston (1896) are no longer available, but on application to Dr A. Aiyappan, of the Madras Government Museum, a full summary of Thurston's measurements was obtained from the Superintendent, Dr S. T. Satyamurti. Some of these results, for which our thanks are due, are appended in Table III for comparison with those of Shortt (Tablet II).

TABLE II

MALES	TODAS	KOTAS	KURUMBAS
Height	170.3 cm.	159.1 cm.	154.2 cm.
Head circumference	52.7 cm.	53.2 cm.	51.4 cm.
Weight	121.40 lbs.	105.2 lbs.	100.44 lbs.
FEMALES			
Height	153.0 cm.	147.3 cm.	138.5 cm.
Head circumference	52.7 cm.	51.6 cm.	48.2 cm.
Weight	110.8 lbs.	96.24 lbs.	68.0 lbs.

These measurements are useful, being made by the same hand. They are from the Appendix of Shortt (1868) where certain mistakes are corrected. They are here transformed from inches to centimetres. Twenty-five men and the same number of women were included in each measurement, except that fewer female Kurumbas were measured. They show that the Todas are tallest, the Kotas shorter, and the Kurumbas shorter still. The weights show similarly that

the Todas are largest, the Kotas much smaller and the Kurumbas still smaller. Head circumference, as a measure of head size, shows essentially the same relations, except that it is the same for male and female Todas (probably owing to the women's hair) and slightly larger for male Kotas.

Seven Kota villages were visited by Shortt, the seventh being at Gudalur. The huts had mud walls thatched with grass, a floor 2-3 feet above the soil, with eaves or a veranda. The door (in contrast to the Toda huts)[3] was 46 x 26 inches. The Kotas had a small breed of cows but no buffaloes, and no milk was used. It is stated that they each had one wife and they were "believed to be descended from some of the low caste tribes of the plains." The evidence thus indicates a separate origin from that of the Todas, with subsequent approximation, partly through adoption of the unique Toda type of clothing. The Kota religion (Oppert 1896) is wholly different from that of the Todas. Each Kota village has two temples, one for their god, the other for the goddess, his wife.

TABLE III

	TODA		KOTA	
	males	*females*	*males*	*females*
Height, mean	169.6	155.6	162.9	146.3
—maximum	179	176.6	174.2	154.6
—minimum	159.2	146.5	155	138.8
Chest	83	77.7	83.3	—
Hips	25.7	—	27	—
Foot length	26.2	23.8	25.2	22.9
Hand length, mean	18.8	17.4	18	16.6
Hand breadth, mean	8.1	7.2	8	7.3
Bigonial mean	9.6	9.4	10.1	9.4
Bizygomatic mean	12.7	12.1	13	12.3
Head length	194	184	192	182
Head breadth	142	136	142	137
Cephalic Index	73.3	73.9	73.9	74.9
Range	69.2–77.6	70–77.8	69.9–79.1	71–79.2
Weight	155.4 lbs	100.5 lbs	115 lbs	86 lbs
Nasal Index	74.9	75.5	77.2	76

Table III is from measurements of 25 men and 25 women of each tribe. In comparing Tables II and III it will be seen that the differences between the two tribes correspond, except that the

[3] Kofoed-Gregersen (1905) found the Toda huts to be *c.* 12 x 8 x 7 feet high, the door only 2 feet high, and no ventilation.

weight of both male and female Todas is less in Table III while that for male Kotas is 10 lbs. more and for female Kotas 10 lbs. less in Table IV which does not make sense. Otherwise, the Kotas are shorter, the Kota women much lighter in weight. The Kotas have shorter hands and feet; slightly shorter heads and consequently slightly higher cephalic index. They also have slightly higher nasal index and slightly higher bigonial and bizygomatic measurements.

The changes in the Kota and Toda populations, as recorded by the census, are shown in Table IV. Both have evidently declined during the present century. The Kota population is given as 307 in seven villages in 1847, and 802 in 1867. In the India census of 1881 there were 55 Kotas in Bombay Presidency. The decline of the Todas appears to have been due to epidemics.

TABLE IV

	TODAS	KOTAS	KURUMBAS	IRULAS	BADAGAS
1871	683	1,112	613	1,470	19,476
1891	736	1,201			
1901	807				
1911	676				
1921	640				
1931	596	1,121			
1941 (*last census*)	630	952			

A Danish missionary, Kofoed-Gregersen (1905) derives the name Toda from Todavan (shepherd). He counted about 100 *munds* or villages in the Nilgiris, only 40 of which were occupied. He says that originally the Todas numbered several thousand, now (1905) hardly 900.

[*to be continued*]

BIOGRAPHICAL NOTE

R. Ruggles Gates, F.R.S.; M.A., Mount Allison, 1904; B.Sc., McGill, 1906; Ph.D., Chicago, 1908; D.Sc., London, 1915; LL.D., Mt. Allison, 1927. Lecturer in Biology, St Thomas' Hospital, London, 1912-14; Associate Professor of Zoology, University of California, 1915-16; Reader in Botany, King's College, London, 1919-21; King's College Professor, 1921-42; Honorary Research Fellow in Biology, Harvard University, 1950-54.
Travels in Anthropology: Eskimos, 1928; Cuba, 1952; Mexico, 1953; Japan, 1954; Cape to Cairo, 1955; Australia and New Guinea, 1958; Taiwan, 1960; India, 1961-62.

Dynamics of the American Elite

By NATHANIEL WEYL

In a previous article,[1] I outlined a method of analyzing the national-linguistic and class origins of élites by comparing the representation of batches of common surnames in special rosters of eminence and in social security rolls. From this method, the concept of *performance coefficient* was derived. In performance coefficients, 100 means the average. The fact that bearers of Dutch names have a coefficient of 293 and bearers of Spanish names one of 4 in *American Men of Science,* Volume I (the Physical Sciences), means simply that in that region the first group is almost three times as productive as the national average whereas the second group is only 1/25th as productive.

The article in question suggested that the following generalization can be made concerning leadership in the United States *c.* 1955-60:

1. The differentials between the national-linguistic and class- or occupational-origin groups are greatest in the exacting and creative areas, strongly evident in fields which require outstanding qualities of will, administration and judgment, least marked in such security-oriented occupations as the higher and middle echelons of the American Foreign Service.
2. Jews generally excel Protestants and Protestants Catholics. These differentials are large and statistically significant. Similarly, leadership concentrations in all fields are greatest in Northwestern Europe and there is a gradient of deterioration as one moves toward the Mediterranean.[2]
3. The American Negroes, the Spanish-speaking element (which is overwhelmingly Puerto Rican and Mexican) and the Italian stock (chiefly of peasant stock from Sicily and Calabria) make minimal contributions to American leadership and creativity. They have been unresponsive to the stimuli provided by the American environment.

[1] "Ethnic and National Characteristics of the U.S. Elite," THE MANKIND QUARTERLY, April 1961.

[2] The evidence of intelligence tests and census data on the occupational distribution of the foreign born and their progeny suggests that there is also a gradient of deterioration as one moves from German into Slavic areas. The Jews are an exception to this rule..

4. English clerical names constitute a group which is consistently and markedly superior to the English average in all leadership areas studied. This superiority suggests that a process of eugenic mating on the part of the scholarly and clerical element has occurred over the seven or eight centuries during which the surnames were the rule in the English-speaking world. The same marked superiority exists for a Special English Occupations Group, but the cause of this superiority is unknown to me.

45 Years of Who's Who in America

Who's Who in America is probably the most generally accepted and comprehensive compilation of the American élite leadership. It recognizes outstanding individual creative achievement and also automatically includes almost everybody who attains high enough

TABLE I

Performance Coefficients of Stock from the British Isles in WHO'S WHO IN AMERICA.[1]

CATEGORY	BOASI	*Who's Who in America* PERFORMANCE COEFFICIENTS			
	(thsds)[2]	1910-11	1918-19	1930-31	1955-57
Scottish	833	102	109	129	126
Welsh	386	100	105	128	113
English	2532	110	109	117	107
Irish	1189	70	71	58	104
Lothian Scots	208	116	132	152	128

[1] To make these P.C.s comparable to those appearing in my previous article in THE MANKIND QUARTERLY, I have equated them to a performance coefficient of 94 for the name SMITH. Obviously, the SMITHs are not representative of English performance because a significant minority of them are Negro.

[2] Representation of these surnames in the U.S. Social Security rolls (Bureau of Old Age and Survivors Insurance) in 1956.

status in the professions, politics, business and the military. Among its defects are the disproportionate weight it gives to the clergy[3] and the fact that it eliminates controversial, immoral or criminal individuals who nevertheless do belong to the élite.[4] This com-

[3] According to the dean of an American divinity college, who made a study of the matter and who, I am sure, would not wish to be identified.

[4] For example, neither Whittaker Chambers nor Alger Hiss are included in the 1955-57 edition of *Who's Who in America.*

pilation has been in continuous existence since 1899 and is therefore invaluable for inter-temporal comparisons.

While the Irish performance coefficients are consistently lower than those of other groups from the British Isles, the gap has been almost closed. In 1930-31, the Irish P.C. was about half the English; by 1955-57, it was only 2 points below the English. Between 1910 and 1930, the Scots and Welsh rapidly advanced their position in the American élite, whereas the English remained stagnant.

An analysis of the P.C.s of the Spanish-language and Italian element for the entire period seemed both difficult and superfluous: difficult because of the allowance that would have to be made for heavy immigration, both legal and surreptitious, and the conjectures that would have been necessary concerning differential fertility and mortality; superfluous because it is evident that neither group has ever made more than a minimal contribution to American leadership. Uncorrected for population changes, the Spanish-language P.C. was 4 in 1918-19 and 11 in 1955-57, an apparent progress which is almost certainly illusory when the immigration

TABLE II

Performance Coefficients of Stock from Non-British Areas in WHO'S WHO IN AMERICA (SMITH *equals* 94).[1]

CATEGORY	BOASI	*Who's Who in America* PERFORMANCE COEFFICIENTS			
	(thsds)	1910-11	1918-19	1930-31	1955-57
Dutch	73	144	115	182	172
Jews	1282	48	47	74	123
German	557	52	42	73	86
Scandinavians	348	18	24	38	84
French	261	73	71	71	80

[1] Not corrected for population changes.

factor is taken into account, whereas the Italian P.C. was 9 in the first period and 10 in the second.

When we consider the five other major components in the America stock considered in the previous article,[5] the following generalizations emerge: (1) Scandinavians and Jews have made

[5] Other immigration strains have had to be ignored either because they are quantitatively too insignificant for meaningful statistical analysis by this method (the Chinese and Japanese are cases in point) or because their surname distribution is too diversified (Slavs, Greeks and Magyars).

extraordinarily rapid progress, rising from a very low level in each case; (2) the Germans and Dutch have made moderate advances; (3) the French have remained approximately stagnant.

Several tentative explanations for these trends can be offered. In the French case, the stability of the P.C.s may mask two conflicting tendencies: increasingly substantial contributions to the American élite by that part of the French group which came directly from France, and increasing immigration of French Canadians, whose social and cultural level is, as a rule, considerably lower than the French average.

The initial low performance of the Scandinavians is largely due to the fact that their immigration concentrated in preponderantly rural areas in Minnesota and adjoining states. With succeeding generations, this population became increasingly diffused, entering areas of greater leadership opportunity. The hypothesis that the slow start and disappointing performance of the Scandinavians is due primarily to a geographical handicap, rather than to any genetic inferiority, seems validated by the fact that they are today a definite leadership group in American science. The same generalization applies to the Germans, whose P.C. in *American Men of Science* is almost double that of the French.

The low performance coefficients of Jews in the 1910-19 period and their below-average P.C. in 1930-31 may be due to a variety of factors. The heavy Russian Jewish immigration of the 1910's brought in an impoverished element, which was ignorant of the English language and concentrated in sweatshop occupations. The great majority of this group could not expect to participate in the American élite. The low Jewish coefficient of 74 for the second-generation of the Russian emigration (the German and Iberian Jewries had immigrated much earlier), however, suggests that prejudice was a substantial causal factor.[6] The fact that in the late 1950's, Jewish P.C.s were much higher in business leadership, scholarship and in science also suggests either prejudice[7] by

[6] The 1930 group had been almost totally emancipated, or alienated, from its traditional, rabbinical or ghetto world; it was not ingrown toward the ghetto world, but aggressively, perhaps over-aggressively, striving for leadership in the national arena.

[7] The word "prejudice" is not necessarily condemnatory. The élite in a nation consists both of those who earn their place by superior achievement and those who do so by superior acceptance. Obviously, in the latter category, members of the dominant majority are at an advantage. The fact that the United States will probably never elect a President of Armenian origin denotes neither bigotry nor dislike of Armenians. Nor is it discriminatory in the pejorative sense for the Harvard Club to refuse to admit Yale men to membership or for the Ancient Order of Hibernians to exclude Italians, Negroes, Jews and Englishmen.

the gentile majority or else that Jewish leadership ability was not particularly marked in such areas as military command, politics or the bureaucracy.

All this is about what would have been expected on *a priori* grounds. The national-linguistic character of the American élite has become more diversified. Whereas the leadership element was overwhelmingly Nordic, it is today mainly Nordic and Jewish. Irish, Germans and Scandinavians are rising into the élite. The Negroes, Italians and Spanish-language groups play virtually no role in command and creativity.[8]

In my previous article, I stressed the outstanding performance in all leadership areas of two special groups: English Clerical Names and Special English Occupations.[9] This superiority has been continuous over the entire 45-year period considered. In the successive periods 1910-11, 1918-19, 1930-31 and 1955-57, the P.C.s for the clerical names were 175, 177, 190 and 162. The P.C.s for the Special English Occupations were 325, 202, 278 and 244. In the case of the Special English Occupations, there seems evidence of a levelling process concomitant with the spread of egalitarian doctrine in the United States. Presumably, consciousness of intellectual superiority on the part of the bearers of these special occupational surnames has become somewhat blurred or blunted and, in consequence, their mating may be becoming less selective and the progeny as a result less distinguished than their fathers. In the case of the English Clerical Names, the series suggests that a similar process may be at work, but this is neither marked nor certain.

There are other indications of persevering class differentiation. The *Encyclopaedia Britannica* (13th Edition) lists 23 names of Irish kings which are common enough to be on the BOASI list of the 1514 commonest names in the United States.[10] If we consider the performance coefficient of the original Irish sample

[8] Excluding special situations. In athletics, the Negroes are outstanding; in popular music, they are prominent; in politics, they are being pushed into the limelight as part of a U.S. foreign policy which seems designed to make this country more Africa-oriented than Europe-oriented.

[9] The three clerical names are CLARK, CLARKE, and PALMER with an aggregate representation in BOASI of 386,000 persons. The Special English Occupations are the four non-clerical occupational surnames with the highest performance coefficients in *Who's Who in America* 1955-57, namely: COOKE, DRAPER, MINER and POTTER.

[10] Using the six-letter coding system of BOASI, the names are: BRYAN, BRYANT, O'BRIEN, COLEMAN, CONNER, CONNOR, DONOVA, DONNEL, EGAN, FINLEY, KENNED, McCONN, McCORM, McDONA, McKENN, McLAUGH, McNEIL, O'CONNE, O'CONNO, O'DONNE, O'NEIL, O'NEILL and O'ROURK.

as 100, then the P.C. of the sample of Irish names of royal origin—which names were borne by 909,000 people on BOASI rolls in the mid-1950's—was 124 in *Who's Who in America* for 1910-11 and 122 in the same volume for 1955-57. These differences are statistically significant. They are unexpectedly large when one considers that some of these Irish kings ruled domains not much larger than that of Odysseus.

The performance coefficients of rabbinical names show consistent superiority in science over Jewry as a whole, but inferiority in respect of *Who's Who in America* as the following table shows:

TABLE III

Comparative Performance Coefficients of Rabbinical Names and of Jews in general.

	BOASI (thsds)	PERFORMANCE COEFFICIENTS IN:[1] WWA 55-57	AMS-I	AMS-III
All Jews	1282	123	237	338
Rabbinical names	107	100	287	720

[1] WWA 55-57 means the 1955-57 edition of *Who's Who in America.* AMS-I and AMS-III are volumes I (Physical Sciences) and III (Social and Behavioral Sciences) of *American Men of Science.*

The Jewish clerical element is as markedly superior in science as is the English clerical element. The probable reason for the under-representation of these names in *Who's Who in America* 1955-57 is simply that they are more characteristically Jewish than the average names in the larger Jewish sample. Specifically, the rabbinical names are COHEN (indicating descent from Aaron, the high priest), KAPLAN (descendant of the high priest) and KATZ ("an abbreviation of *kohen tzedek*, priest of righteousness, therefore a priest").[11]

The Social Elite

We have suggested that there are marked differences in the composition of the American intellectual, executive and status élites and that discrepancies between the P.C.s of *American Men of Science* and *Who's Who in America* partially reflects this state of affairs, since the latter compilation is a conglomerate of the various élite groups. These discrepancies are revealed more clearly by an examination of the social élite as indicated by name

11 Elsdon C. Smith, *Dictionary of American Family Names*, Harper & Brothers, New York, 1956, p. 109.

frequency analysis of the *National Social Directory*, 1961 edition. This directory, as its title suggests, stresses family rather than money as its primary criterion.[12]

The performance coefficients for the *National Social Directory* are as follows:

CATEGORY	PERFORMANCE COEFFICIENTS IN THE NATIONAL SOCIAL DIRECTORY 1961
English-speaking:	
Lothian Scots	137
Welsh	128
Scots	125
English	114
Irish	90
Non-English-speaking:	
Dutch	148
French	118
Germans	79
Scandinavians	57
Jews	24
Italians	15
Spanish-speaking	7
Special Groups:	
Special English Occupational	501
English Clerical Names	167
Smith	94

We have no explanation for the extraordinarily high performance coefficient of the Special English Occupational surnames. The Jewish case deserves special mention because it is the group with maximum variation in élite status. Accordingly, efforts by leaders of Jewish organizations to identify the problems of their ethnic group with those of the Negroes reveal blindness to the realities of the structure of American society. Groups with an élite status which is homogeneous have few problems. Groups with a homogeneously non-élite status may suffer from misfortunes, but not from ambiguities.[13] The hetero-

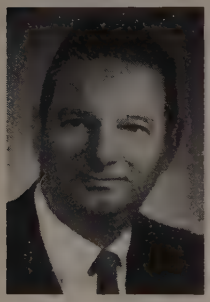
[12] Neither President Kennedy nor his parents are listed, but his mother-in-law, Mrs Hugh D. Auchincloss, is.

[13] The consistently null-élite groups may suffer from problems of status ambiguity if the true élite insistently informs them that they are downtrodden and denied their rightful heritage. The American Negro of today is a case in point.

geneously élite and non-élite is unique in its uncertainty of its relationship to society and in the reciprocation of that uncertainty by society.

From what has been said about the persistent superiority of groups of clerical origin, it might be assumed that similar relationships would persist among groups of varying original occupational status, wealth and poverty, high and low degree. In another article, I shall go into this problem and show that, in general, these correlations are infrequent, uncertain and seldom statistically significant.

BIOGRAPHICAL NOTE



Nathaniel Weyl. Born in New York City in 1910. Postgraduate of Columbia University and London School of Economics. Author of *The Reconquest of Mexico* (1939) *Treason* (1950), *The Battle Against Disloyalty* (1951), *The Negro in American Civilization* (1960), *Red Star over Cuba* (1960).

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A quarterly journal in theoretical and experimental psychology. Editor, Irvin S. Wolf, Denison University, Granville, Ohio. Annual subscription $4.00.

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Quarterly Journal of The Eugenics Society, 69 Eccleston Square, London, S.W.1. Annual subscription £2.

Vol. LIII, No. 2, July 1961.

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Book Reviews

EPIC AND ROMANCE: Essays on Medieval Literature

By W. P. Ker. Dover Publications, New York, 1957. Pp. 398. Price $1.95.

Serious students of racial history and ethnology frequently supplement the findings of archaeology and physical anthropology with a careful study of national folklore, mythology, and literature. This material is often a fruitful source of information regarding the history, institutions, customs, and social attitudes of a particular nation or race. And of even greater importance to the ethnologist, literature can provide us with an insight into the spirit and ideals of a race or nation. Therefore, ethnologists will be interested in Dr Ker's scholarly survey and analysis of the early literary heritage of the North European people—*Epic and Romance*.

The work is a 1957 reprint of the last Edition of *Epic and Romance* which appeared in 1908 (first printing 1896). Highly informative, the book sheds light on the too little known masterpieces of Northern European epic poetry, particularly the Icelandic Histories, with which most readers are largely unfamiliar. W. P. Ker writes vividly and profoundly of three great epic schools: the Teutonic, the French and the Icelandic, ever underscoring their common bonds. His spirit and his pen are thoroughly imbued with these glorious poetic records of a heroic past. Despite the author's great erudition, he writes in a lively and illuminating style. Professor Ker was obviously a scholar who lived with these works and thus writes of them with a closer degree of familiarity than the average reader is likely to have. Who but the specialist in the field has heard, for example, of the Svipdag and Menglad Saga, or the Reykdaela, Grettis, Gisla or Bandamanna Sagas?

Although Ker, in some of his discussions, presumes too much prior familiarity on the part of the reader with the work in question, *Epic and Romance* is still to be highly recommended for illuminating a hitherto much neglected field, especially in the case of the Icelandic Histories. These are the author's first love, although he is well aware of the fact that the French School is the best known and has had the most far-reaching literary influence. He therefore devotes four-fifths of the book to a treatment of the Teutonic and Icelandic Epics, both of which he regards as manifestations of the same Germanic spirit.

Ker ever considers these epics from their unifying aspects. Thus, aside from tracing motifs common to all of them, he also strives constantly to compare form and content not only within the three schools with which he is concerned, but also with the epics of Classical Antiquity, particularly the Iliad and Odyssey. From his pen in quick succession flow a series of images likening events in Ancient Greece, Medieval and Pre-Medieval Northern Europe. Although this kaleidoscopic technique may confuse some readers initially, it does serve to highlight the unity of spirit in the works. Because these works obviously constitute an integral whole in the author's mind, he speaks of the literature of Germania, by which he means all Northern Europe—England, France, Germany, Scandinavia, and the Netherlands. The reader, too, begins to view these epics from his horizontal perspective.

Although Ker emphasizes the essential Indo-European unity of the heroic spirit in Homer and in the Germanic epics, he does differentiate between them in a valid manner. For example, the Northern poets place greater stress on the individualistic spirit and the principle of resistance to all odds even in the face of ruin.

In *Epic and Romance*, romance comes off much the worse. The author is a man of strong preferences and his preference is clearly for epic ("the stronger kind of poetry"), although he does concede that romance is a subordinate element in the epic. In distinguishing between epic and romance, Ker emphasizes the naiveté of the former and the more reflective, more self-conscious, sophisticated character of the latter. Not all readers will accept Ker's judgment that the epic, because of this naiveté and pristineness, is therefore necessarily superior to romance.

The author laments the passing of the relatively short-lived heroic age which saw the genesis of the Germanic epics. He blames new-fangled things like Christianity, Keltic (Welsh) and Arabian "wonder tales" for corrupting the epic spirit before it had a chance to assimilate its own Germanic heritage. He feels that Christianity introduced too much (Greek philosophy, the lives of the saints replete with miracles, the mythology of classical poets such as Ovid, etc.) and too soon. Thus, Classical Antiquity, Christianity, and contact with the Keltic peoples vitiated the development of the heroic Germanic epic. Nevertheless, Ker contends that the Northern poets have "taken the first day's journey into the empire of Homer and Shakespeare" and we can recommend no better guide than this book to the reader who wishes to familiarise himself with these works of "greatness and great action."

HENRY STRUTZ.

EVOLUTION AND CULTURE

Edited by M. D. Sahlins and E. R. Service, with a foreword by Leslie A. White and chapters by T. G. Harding, D. Kaplan, M. D. Sahlins and E. R. Service. University of Michigan Press. Pp. 131.

This book sets forth the development of the conception of evolutionism in social anthropology. In doing so it makes a forthright attack on the repudiation of evolutionism by Boas, who devoted himself for decades to "this anti-scientific and reactionary pursuit." The purpose of this book is not to describe the actual evolution of culture but to set forth several general principles as fundamental to the theory of cultural evolution.

Many aspects of cultural evolution have been emphasized by different authors. What is its relation to biological evolution or to history? We may at least say that many historians are very unbiological in their attempts to analyse the trains of events in human history. Leslie White holds that culture moves in the direction of increasing utilization of energy.

It is assumed that cultural, like biological evolution, moves simultaneously in two directions: (1) specific evolution, in which diversity arises through adaptive modification; and (2) general evolution, in which higher forms arise from lower. These are aspects which may be sorted out of the same general process. The former consists in the production of diverse species, the latter in the production of higher forms. Increased organization, as a conception, can be applied both to physical and cultural evolution.

In cultures we may have new traits or *inventions*, each of which is followed by a process of *diffusion*. Much has been written on the relations between these two processes, whose relative importance may vary from one culture to another. Primitive and civilized societies and many other aspects of specific cultures are considered.

A culture consists of three sub-systems—technological, sociological and ideological—the first being most fundamental. These are discussed in relation to adaptation and stability of cultures.

Chapter IV is concerned with the Law of Cultural Dominance, that a cultural system which exploits more effectively the energy resources of a given environment will tend to spread at the expense of less effective systems in the same environment. A succession of dominant types has increasingly exploited a variety of environments. In chapter V, the Law of Evolutionary Potential, it is contended that the principle of biological adaptive radiation can be expected equally to apply to cultural evolution. Specific evolutionary cultural progress is inversely related to general evolutionary potential. Many examples of the application of these principles to specific societies are cited.

R. R. G.

PROFILE IN BLACK AND WHITE: A FRANK PORTRAIT OF SOUTH CAROLINA

By Howard H. Quint. Public Affairs Press, Washington, D.C., 1958. Pp. 214. Price $4.50.

The author, a native of Connecticut, was for 10 years professor of history at the University of South Carolina. According to the book's cover, he resigned his position prior to publication because he didn't want to embarrass the University. This action is hardly as commendable as it sounds, since the vindictiveness and rancor displayed in his book made his ouster well-nigh inevitable. Apparently, Professor Quint learned very little about the Negro during his 10 year stay in South Carolina.

Quint roundly condemns segregation and the Southern whites, making little effort to be objective. The few South Carolina editors and public men who agree with him are described as courageous and forward looking; the rest of the state is prejudiced and bigoted. Especially is Quint bitter toward T. R. Waring, the distinguished editor of the Charleston *News and Courier*—who fortunately needs no defence. Quint accepts as given the following propositions: that the Supreme Court decision of 1954 was moral and necessary; that school desegregation will not lead to miscegenation; that Negro-white differences in ability and character are determined by the environment, by culture, by anything but native constitution; that the NAACP is concerned with civil rights rather than with amalgamation. the first two of these are questionable at least, and the second two are false.

The Introduction to this book was written by Broadus Mitchell, a well-known left-wing economist, and sets the tone of the book. Quint's discussion is unnecessarily belittling and critical, for which virtue his book has been praised by professional Liberals and condemned by most Southerners. The book contributes nothing that is constructive toward solution of the race problem in the American South.

H. E. G.

SOUTHERN RACE PROGRESS: The Wavering Color Line

By Thomas J. Woofter. Public Affairs Press, Washington, D.C., 1957. Pp. 180. Price $3.50.

Delightfully and charmingly written, this book by Dr Thomas J. Woofter is full of anecdotes and stories which reveal the real affection of the author for the Southern Negro. Woofter does not preach amalgamation or advocate social integration; but he does urge greater co-operation between Negro and white and greater economic opportunity for the Negro. His major fallacy, in the reviewer's opinion, is his acceptance of the equalitarian dogma as having been scientifically "proven" (pp. 155-158). Woofter believes that the environmental view derives from numerous "scientific studies" not specifically mentioned. As a sample "of a body of authenticated facts," he cites Gunnar Myrdal's *American Dilemma*, written under the auspices of the Carnegie Foundation in 1944. To those who have read this book and know the "authorities" who collaborated, this is an unfortunate choice. Myrdal accepted the equalitarian dogma as a major premise, never questioned it, and used it freely in interpreting any differences which appeared.

An an expression of the views of intelligent Southern "moderates," Dr Woofter's book can be read with profit by students of the race problem in the United States. We can subscribe wholeheartedly to his plea for greater co-operation and understanding. But we must reject as Utopian his idea that America can avoid amalgamation without social segregation.

H. E. G.

ESSAYS ON SEGREGATION

Edited by T. Robert Ingram. St Thomas Press, Houston, Texas, 1960. Pp. 106. Price $2.95.

This little volume consists of seven essays—plus an Introduction—written by six distinguished priests of the Episcopal Church in the U.S.A. These men defend social segregation of the Negro as being neither immoral nor unchristian. All agree that the U.S. Supreme Court's decision on desegregation in 1954 wrought havoc in the steadily improving racial relations in the South; that "integration" is only one aspect of a dangerous trend in the U.S. toward totalitarianism; that native racial differences exist and cannot be explained away as due to the environment; that the NAACP is far more interested in racial amalgamation than in civil rights. One of the authors, the Rev. Dr Henry T. Egger, rector of St Peter's Episcopal Church in Charlotte, North Carolina, shows considerable familiarity with "modern" anthropology and clearly points out its fallacies.

There are a few typographical errors in the book and the name Tanser (p. 65) is spelled Tauser. But the essays have been carefully prepared, and read easily. Many people in the United States have been persuaded to believe that acceptance of the fact of racial differences should be equated with bigotry and prejudice; hence these authors show commendable courage in championing the unpopular view. It is to be hoped that this little book will be an effective antidote to the fatuous sentimentalism now unfortunately so prevalent among the clergy.

H. E. G.

NORTH ARABIAN DESERT ARCHAEOLOGICAL SURVEY 1925-50

By Henry Field, with contributions from Evert Andrau, Dorothy Garrod and Eric Schroeder. Papers of the Peabody Museum, Harvard University, Vol. XLV, No. 2, 1960. Pp. 224, 85 figures, and a large archaeological map in colour of the North Arabian Desert.

This is the latest volume of Henry Field's many reports on the archaeology, anthropology and natural history of south-western Asia. Five extensive expeditions were involved, three of them in the 1920's. Quantities of flint implements were obtained, as well as geological, topographical and climatological information of the desert areas; most of the implements being surface finds ranging in age from lower Palaeolithic to Neolithic, Chalcolithic and through the historical periods. Some journeys ranged between Jerusalem, Amman and Baghdad, others into the desert and semi-desert areas where the Bedouin population was sparse, including parts of Syria, Jordan, Iraq and Iran.

This great area, at the cross-roads of the three continents, has been undergoing desiccation for some thousands of years and probably includes the region in which agriculture began. Dorothy Garrod has described the flint implements, including at least one new industry, the Wualian, which may be contemporary with the Natufian of Palestine, but is probably Mesolithic.

The surface reconnaissance as well as observation from the air was aided by the Royal Air Force. In addition to the stone implements, numerous "kites," stone circles, cairns, mounds, catchment basins now dry and buildings with inscriptions and graffiti were observed in Southern Jordan. The "kites" are long, low stone walls terminating in a more or less hexagonal enclosure into which the hunters drove numbers of gazelles and ostriches for killing. Some of them are of great age, others probably of the Roman period.

R. R. G.

MAN AND HIS ANCESTRY

By Alan Houghton Brodrick. Hutchinson, London, 1960. Pp. 256, 16 plates. Price 35s.

The writer describes the steps in the gradual unfolding of knowledge of ancient man, and then goes on to study man and his ancestry, beginning with such as Gigantopithecus from South China, and going on to deal with the Australopithecines, the tool-using Primates of over a million years ago of southern Africa. From this he goes on to deal with the actual ancestry of man as it appears in prehistory. He makes every endeavour to show the relationship of prehistoric fossil man with the main known types of men in the past, and with the essential racial groupings as known to us today. It is, in this sense, a conservative exposition, and a better book than it would have been if the author had tried to be so progressive that he abandoned established landmarks. Indeed, no matter how much one may differ from him on some points, which is almost inevitable in in a field where so much speculation has to be employed, it is difficult to conclude that it is other than an admirable, clearly informative exposition of the subject. It will be an invaluable aid to all interested in the origin and development of the races of man us we know them today.

NATURE: Earth, Plants, Animals

The 2nd volume in the Macdonald Illustrated Library. Editorial Board: James Fisher and Sir Julian Huxley, with Sir Gerald Barry and Dr J. Bronowski. Artist-Designer, Hans Erni. Macdonald & Co., London, 1960. Pp. 359, fully illustrated throughout in black and white and in colour. Price 45s.

This is the second volume of a library of books intended to provide knowledge for the family, and this it does excellently. The book includes within its scope the history of the earth and the development of its life, ending with man's place in nature. It has an appendix on classification, a glossary and an index, all of which make it a useful reference book as well. It tackles such difficult problems as genetics—what is the gene? and the substances of which genes are made (nucleoproteins), in such a way that they are made easy for the intelligent layman, and not made so childish as to be beneath the reading of a scientist. It is altogether an admirable book of great educational value and use.

THE ORGANISATION MAN

By William H. Whyte. Penguin Books Ltd., 1960. Pp. 394. Price 3s 6d.

This is a study of the American white-collar worker—how he is trained, selected, tested for employment and promotion. It describes his life, worship and way of thinking and what are his hopes and aspirations, and the transient nature of his roots.

One is a little startled to read in these days of increasing longevity, and the well-known fact that intellectuals remain mentally alive much longer than either business men or manual workers, that to reach 45 years of age is *an advanced age* for a minister of religion!

This book contains a serious warning to all of us—whether under industrialisation and democracy man is to be regimented and "mass-produced," and culture and individuality is to be obliterated from our way of life.

THE GOLDEN ENCYCLOPAEDIA OF GEOGRAPHY

Edited by Theodore Shabad and Peter M. Stern, based on a compilation by Erich Kaden. Macdonald & Co., London, 1960. Pp. 253, 450 maps, drawings, and photographs in colour. Price 63s.

This, like the same publishers' *Nature*, is a magnificently produced work and very cheap at the price. It contains pictorial and relief maps; has entries for all the nations of the world, describing geographic features, population, language, government, climate, exports and industries, oceans, rivers, mineral resources, wild life and crops. The human geography and anthropogeography is by no means neglected, and there are maps of ethnic groups for the various land masses, as well as for linguistic groups. The work is an adaptation from *Westermann Bildkarten Lexicon*, and so has a style of geographical presentation somewhat different from that normally employed by British and American publishers, which makes it a valuable work for comparative purposes.

THE MAKING OF THE BROADS: A RECONSIDERATION OF THEIR ORIGIN IN THE LIGHT OF NEW EVIDENCE

By J. M. Lambert, J. N. Jennings, C. T. Smith, Charles Green and J. N. Hutchinson, with a preface by H. Godwin. Published for the Royal Geographical Society, London, by John Murray Ltd., London, 1960. R.G.S. Research Series No. 3. Pp. 153, many line drawings, plates and folding maps. Price 25s.

This book contains stratigraphical, historical and archaeological evidence of the development and origin of the Broads in the East of England. Everyone knows that King John of England (1199-1216) lost his Crown Jewels in the Wash. This is a problem which is closely associated with the growth of these Broads, and it is also mentioned in that connection in this work. This is a most thorough study and investigation and is a classic of its kind.

A BIOGRAPHY OF THE SEA

By Richard Carrington. Basic Books, Inc., New York, 1961. Pp. 286, 66 plates, 36 drawings, maps and diagrams. Price $5.00.

This is the work of a palaeontologist—who is also an anthropologist and geographer—on the life history of the ocean. In it he describes the formation of the ocean basins as the earth's mass cooled, and how the waters played an important part in forming the continental areas. Besides dealing with its effect on climate, trade, communication, and so on, he discusses its part in mythology, religion and the arts, as well as the attempt by mankind to conquer the seas. The last chapter, called "The Sea and the Spirit of Man," has some useful information and observations, particularly connected with legend and mythology. It is an interesting and readable work.

RUSSIANS AS PEOPLE

By Wright Miller. Phoenix House, London, 1960. Pp. 205, 18 plates. Price 21s.

This book sets out to be an account of the Russian people today, as they really are, in the words of the writer, formed by their geography, history, manners, morals, tastes and traditions, and only partly formed by their Communism. His book deals with the effects of the Russian winter, the peasant life of the countryside, and the life of the Moscovites at the week-ends. He also deals with whether they have class distinctions, and on what these are based, and their historical roots. This is a well-written, thoughtfully compiled book by a man who knows Russia well. The social organisation of a modern White people, such as the Russians, is as much deserving of study as that of some tribe from Darkest Africa, and is infinitely more useful for anthropologists. The author draws attention to Mr Krushchev's complaint in 1958 that 60 to 70 per cent. of the students of Moscow University were children of the intelligentsia and not of workers and peasants, who made up the rest. But this is not surprising, for even Communism cannot stop the operation of the laws of heredity, and among these is the fact that like produces like.

SYMBOLS, SIGNS AND THEIR MEANING

By Arnold Whittick. Leonard Nicholl (Books) Ltd., London, 1960. Pp. 408, 62 plates, 58 line drawings. Price 50s.

This book is divided into: Part I, which deals with the Meaning and Types of symbols; Part II, Symbolism in its precise and applied forms, and its practical uses—Identification, Authentication, Exchange, Guarantee and Propaganda; Part III which is an Encyclopaedic Dictionary of Traditional and Familiar Symbols, their Origin, Meaning and History; and Part IV, Individual and Collective Expression, Instinctive, Creative and Imaginative Symbolism. It is of interest to anthropologists as well as to armorists and symbolicists.

At the outset, the author discusses the relation of totemism to symbols, and the origin of these in totemism. One may, however, have some reservations with regard to Freudian explanations for the origin of totemism. The author deals with heraldry in relation to symbolism in general, since after all it is a medieval and later expression of symbology and therefore a continuation of the primitive symbolism of early historic and prehistoric times.

The work is extremely comprehensive as the outline we have given indicates, and which is the more clearly perceived when we mention that some of the chapters are headed Symbolism in Art; The Dance; Gesture and Ceremonies of Everyday Life; Dress; and so on. Because of its comprehensiveness, it will probably fail to satisfy specialists in each of the fields discussed. On the other hand, it is undoubtedly a helpful work for quick and ready reference, and is based upon wide knowledge which is comprehensively reduced within the confines of a very useful book.

ICELANDIC ART

By Kristján Eldjárn. Thames and Hudson, London, 1961. 70 plates, some in colour, with 14 pages of text. Price 42s.

This contains many examples of the historic Icelandic art which began with the settlement of the country by the Norsemen, and has continued to the present day. The author, however, is probably not correct in saying that the island was previously uninhabited, because we know that originally it was settled by the Celts, and, despite statements to the contrary, the similarity of Icelandic blood groups with those of the Celtic peoples of the British Isles suggests that the invading Norsemen only formed a thin overlay on the native Celtic population of Iceland, and that in fact, although the Celts were Teutonised, their blood has survived to the present time.

The art displayed in this work shows a continuity of the typical Viking art.

When we consider the Island's isolation, its absolute, or almost absolute, lack of raw materials suitable for the production of artistic products, it is quite fantastic to realise the degrees to which Icelandic art rose in the time under discussion by the author. Nothing could show the dominance of man over environment—rather than his being dominated by it—more clearly than a study of this work. It once again emphasises very strongly the fact that innate ability, rather than environment, is the important factor. When we consider the complete lack of advantages of the Icelanders on the one hand, and the tremendous advantages enjoyed by the Africans on the other, we can well understand the importance of heredity.

A CONTRIBUTION TO THE PHYSICAL ANTHROPOLOGY AND POPULATION GENETICS OF SWEDEN, WITH VARIATIONS OF THE A B O, Rh, MN AND P BLOOD GROUPS

By Lars Beckman. In *Hereditas* 45: 1-189, 1959.

This detailed study of the blood group distributions in Sweden is very useful for students of population genetics. B. Lundman's analysis of the Swedish population into eight "stocks" is followed, e.g. (A) South West Scandinavia with low skulls and more clearly blue eyes than other Nordic populations; (C) Inland Scandinavia, dolichocephalic, fair, relatively short, with broad face, and nasal profile frequently concave; (N) South Lappish stock with high, broad skull, broad face and low stature. Three sub-stocks are recognised, from three different counties or provinces. The blood group data are from three main sources: conscripts, blood donors and maternity material, arranged in eleven geographic regions, the last being the rather isolated island of Gotland. In Jämtland, with high Rh-negative frequencies, Stone Age rock carvings have been found. In South Sweden and East Gotland the Rh– reaches 25%. There has been relatively little immigration since people with Megalithic culture arrived in South Sweden *c.* 3000 B.C.

The nomadic Swedish Lapps are very high in the C^w gene and in A_2. It is concluded that the Lapps, as well as the Basques, are remnants of Early European groups.

This work, with many maps and tables of blood group distribution, offers a mine of information to all who are concerned with race.

R. R. G.

THE MYSTERY OF SEX

By Charles Waldemar, translated by Laura and Andrew Tilburg. Elek Books, London, 1960. Pp. 286, 80 illustrations. Price 63s.

This is a quiet unusual book. The author accepts fully the spiritual aspects of man, and explains the phenomena in those terms. He believes the attraction between the sexes to be what might be described as magnetic, and related to the psychis nature of man.

In dealing with the Cult of Sex the writer does give some real understanding of the part of sex and its symbols in ancient civilisations, and he shows that even in those ancient religions among the Caucasoid races, of which he treats, where sexual practices were such that to our sense of decency they may appear to be repugnant, they were not the products of unbridled sensuality. He makes the same claim in dealing with Indian religion also. These points are very necessary as it is too often the case that we judge the past, and its practices, by those of our own civilisation. Failing to understand the deeper significance of what we see superficially, we draw, as a result, entirely wrong conclusions.

There is much of value to social anthropology, and, indeed, to the psychological aspects of ethnology in this work, whether the reader accepts wholly or not some of the premises of the author.

Many of the illustrations, which are well produced, do not seem to have any obvious relationship to the text, but appear to have been added for artistic rather than scientific reasons.

CLOSE THAT BEDROOM DOOR!

By Lambert and Patricia Schuyler. Heron House, Winslow, Washington, 1957. Pp. 202.

This is a popularly written book, written from a feminist angle, demanding equality of the sexes, and it is a trenchant attack upon miscegenation between black and white, and the dangers to which the females of the white population of America are exposed under forcible desegregation. It accuses the Republican Party of favouring racial desegregation merely to gain the Negro vote. It argues that men in the main are those who are forcing de-segregation and the consequent racial miscegenation which the writers say is bound to occur, whereas women are normally against it. Consequently, as there are more women in the U.S.A., and they own more than half the wealth, the authors believe that their influence will result in successful opposition to de-segregation once they are aroused.

LEPROSY IN THEORY AND PRACTICE

Edited by R. G. Cochrane. John Wright & Sons, Bristol, 1959. Pp. 407, numerous illustrations, diagrams and tables. Price 84s.

Dr Cochrane is one of our leading authorities on this subject, and consequently any work for which he is responsible can be accepted as authoritative, quite apart from the distinguished list of contributors who have provided papers to this notable work. The work not only deals with the bacteriology of leprosy, and similar practical aspects of the disease, but also its history and spread. In particular there are several places where race is discussed in relation to prognosis in leprosy, as well as the racial factor in connection with its incidence, and racial variation in the type of the disease. Although there are differences of opinion concerning the racial relationships of the disease, Dr Cochrane, himself, takes the view that there is such an association, and writes (p. 347 ff.): "Racial factors have a profound influence in the prognosis of leprosy, and in the European and Mongolian peoples this should always be guarded against. While a warning must be sounded in this connection it can be said that the prognosis of lepromatous leprosy is infinitely better than it has ever been. Some idea of the change in the prognosis in lepromatous leprosy can be appreciated when it is realised that prior to the introduction of the sulphone group of drugs, I, personally, had never seen a European lepromatous case recover. Now, with careful and patient treatment, recovery is the rule rather than the exception."

This would seem to indicate that the subject of race is of importance in this (as in other diseases) since the suggestion is that the resistance to them varies from racial group to group, and that in all probability each racial stock is more seriously menaced by one variety of the disease than another. In this case the sulphone group of drugs, apparently, have been able in a large measure to overcome the worst consequences of lepromatous leprosy in the European, but until they were discovered and used the racial factor dominated the situation. This fact indicates the importance of studies in relation to disease and its varying incidence from racial group to group.

AN INTRODUCTION TO PHYSICAL ANTHROPOLOGY

By M. F. Ashley Montagu. Third Edition. Blackwell Scientific Publications Ltd., Oxford, 1960. Pp. 771, many charts and plates. Price £5 16s.

This work contains the following chapters: Physical Anthropology: its Scope and Definition; The Primates as a Zoological Group; The Origin and Evolution of the Primates; The Origin and Evolution of Man; Time, Morphology, and Neoteny in the Evolution of Man; The Criteria and Mechanism of Ethnic Differentiation; The Major Groups of Man; The Significance of Isolate Differences or the Relation between Body, Mind, and Culture; Heredity and the Influence of Environment upon Man. There are also appendices on methods of measurement in physical anthropology and measurement of body composition, the Hardy-Weinberg law, "ethnic group" and "race," and the UNESCO Statement on Race.

Needless to say, much in this book is of very considerable interest and use. Nevertheless, there is much that many will dissent from in some of the conclusions of this author, especially where he appears to advocate that there is no biological justification for prohibiting marriage of persons of different race, and the premises on which he bases that argument. Neither can he be allowed to state, without challenge, that available scientific knowledge provides no basis for believing that the groups of mankind differ in their capacity for intellectual and emotional development. It would seem that it is the wildest statement to say there is no evidence that race mixture produces disadvantageous results from a biological point of view. One would not feel very comfortable in applicating a scheme with any hope of success which meant, for instance, establishing mulattos in the Arctic. One would feel that any such scheme would be bound to founder, in so far as successfully maintaining such a hybrid population is concerned. Environment, surely, would intervene, and in the process of time eradicate the negroid element from the hybrid, and leave the genes arrived from the more northern white elements of the mixture, which would be more capable than the melanoid type of surviving in such an extreme climatic zone. One has the feeling that a valuable exposition presented by this work is spoilt by obvious *ex parte* pleading for racial egalitarian political philosophical ideals.

STORIES FROM SOUTH UIST

Told by Angus MacLellan and translated from the Gaelic by John Lorne Campbell. Routledge and Kegan Paul, London, 1961. Pp. 254. Price 30s.

The folk-tale has a special place as part of the folk tradition which has always been of use to the cultural ethnologist. Nowhere in Europe today has this art lingered on in any appreciable way and in anything like its ancient form except in the Gaelic parts of the British Isles, and particularly in the western isles of Scotland. These stories are told by Angus MacLellan who was born in 1869 and they have been translated by John Lorne Campbell who lives in the Hebrides. There is a short, but useful, glossorial index. Besides the intrinsic interest of these stories for the folklorist they are well worth reading for themselves—dealing as they do with adventure, humorous situations, ghosts, witchcraft, and the like.

THE LIGHT CONTINENT

By U. R. Ehrenfels. Asia Publishing House, London, 1960. Pp. 192, figures, sketches, plates and maps. Price 30s.

The Elin Waegner Foundation (Stiftelsen Elin Waegner Stipendium) in Stockholm awarded Professor Ehrenfels, University of Madras, their undivided 1957-58 grant for studies in East Africa. He admits that this book is a narrative of how his anthropological data were collected—not their analysis. But the account entails much more than this and will be equally enjoyed by both layman and anthropologist. Particularly it conveys all the feeling for and love of Africa inculcated in those who have spent long days watching her varied pattern unfold in journeys across her vastness, who have absorbed the mystique of her rhythm and sound, who have sensed "the nature and extra-human quality of her people [so that in time] Africa will add a new ray of light to the old, dark Story of Man that has crept over this planet." The combination of a sometimes lyrical but always lucid prose style evokes a nostalgia for Africa:

> "The soundless flight of nocturnal birds, bats and flying foxes passed during these nights between the outstretched leaf hands of big trees above and, against their sharply chiselled leaf pattern, a still more silent movement could be measured, when wakening between stretches of deep, dreamless sleep: the distant rotation of planets and the still less fathomable movement of the stars."

The book provides sympathetic background reading to the Africa of today. It presents a humane approach to the complex problems of acculturation and as such should be read by those concerned with the stable progress and well-being of her peoples.

L. L.

REPORT OF THE COMMITTEE ON SPECIAL MULTIPURPOSE TRIBAL BLOCKS

Ministry of Home Affairs, New Delhi, 1960. Pp. 453.

This Government Report of the Committee for improving the conditions of the native tribes of India gives great insight into their present cultural conditions and the ways in which funds are being applied to their ameliorisation. The Chairman, Dr Verrier Elwin, is already well known for his work on the Gonds and other Indian tribes as well as the NEFA area of northeast India. Of the other four members of the Committee, one is a tribal Gond and a law graduate, and the others have all had extensive experience of tribal areas. The nine "blocks" cover large areas of which the average size is 200 square miles with a population of 25,000 persons or 5000 families.

Special emphasis was laid on schemes of irrigation and soil conservation, development of communications (especially roads), health education, village industries, co-operation and housing. Mr Nehru has laid down two general principles in this connection: (1) To impose nothing on the tribes, but to allow them to develop according to their own "genius and tradition." (2) Tribal rights in forest and land are to be respected. There is also a warning against over-administration and the introduction of too many outside officials into tribal territory. It is evident that the work of these officials is sometimes far from satisfactory and that one aim should be the training of local people for these purposes.

The following titles of chapters show the many dangers to be avoided in aiding the tribals without frustrating their crafts or pauperising them: The Fundamentals of an Approach to the Tribes, Staffing Problems, Problems of Land and Agriculture, Shifting Cultivation, the Problem of the Forests, Education, Rural Housing and Colonies, the Tribal Councils, etc. The processes of "civilising" tribal peoples in India or elsewhere are thus extremely complex and full of pitfalls. This book shows some of the things which must be avoided if the last condition of the natives is not to be in many respects worse than the first.

R. R. G.

NATURAL SELECTION IN HUMAN POPULATIONS

Edited by D. F. Roberts and G. A. Harrison. Symposia of the Society of Human Biology, Vol. II. Purgoman Press, London, 1959. Pp. 76. Price 20s.

This contains essays on Natural Selection in Man: Some Basic Problems, by Professor L. S. Penrose; Mathematical Models for Selection, by Dr A. R. G. Owen; The Relative Fitness of Human Mutant Genes, by Dr C. A. Clark; Natural Selection and some Polymorphic Characters in Man, by Dr P. M. Shepheard; On Selection of Genes: Systems in Natural Populations, by Professor T. Dobzhansky; and Rate of Change in Primate Evolution, by Dr E. H. Ashton.

Dr E. H. Ashton in his interesting account of Rate of Change in Primate Evolution concludes that, notwithstanding the numerous speculations that have been put forward from time to time, there is little that is certain about the anatomical form of man's immediate ancestors, and the human line of descent may, in fact, have originated at practically any point between the lower oligocene and the pliocene, while the morphological change taking place cannot be estimated since it could have been at a completely indeterminate rate.

TURKEN, KURDEN UND IRANER SEIT DEM ALTERTUM

By Egon von Eickstedt. Gustav Fischer Verlag, Stuttgart, 1961. Pp. 123.

This is a well illustrated account of the author's journey by car through the Middle East. It involves anthropological discussions of the many races which were studied in this area. These races are characterised and traced back to the beginnings of history. Many prehistoric monuments, especially of the Hittites, are included. The author is well prepared, by his experiences in India and elsewhere, to throw light on the complex racial relationships in a region which extends from the Black Sea and the Caspian southwards to the Fertile Crescent of Mesopotamia and to Egypt, stretching eastwards through Iraq and Iran. We hear of Anadolids, Armenians, Assyrians, Azerbaijan, Elam, Hurriter, Hyksos, Iranians, Kassites, Kurds, Loren, Medes, Mitanni Persians, Scythians, Syrians, Turks, Turanids, and others known chiefly to history. The discussions include their relations to the Dinarics, Alpines and Nordics of Europe, throwing light on many inter-relationships. The volume concludes with an extensive bibliography and an index. It will be of great value to all anthropologists who are interested in the peoples of this great region where little-known modern racial types merge backwards into ancient history.

R. R. G.

PRINCIPLES OF GENETICS

By Eldon J. Gardner. John Wiley & Sons, New York and London. 1960. Pp. 366, many figures. Price 60s.

Professor Gardner deals with the basic fundamentals of the subject in order to give a full account of modern genetics. He discusses the concept of the gene, the principles of segregation and independent combinations, multiple gene inheritance, mutations, and so forth. The later sections of the book deal with physiological and development genetics, and the operation of genetics in evolution. Although a classroom textbook, it is full of information of use to animal and plant breeders, as well as to the general public. There are frequent references to inheritance in man which also make the book very useful to all interested in human heredity.

STOCKHOLM: Structure and Development

By W. William Olsson. Swedish Social Research Council, Stockholm, and The Stockholm School of Economics, 1960. Pp. 96, many plans and photographs.

As the title indicates, this deals with the structure and development of Stockholm, and contains the following chapters: Situation and Origin; Climate; Topography and Town Plan; The Population of Stockholm and Extension of the City; Housing; Summer Stockholm; Places of Work; Present Developments; The Structure and Development of the City; The Face of Stockholm. Numerous plans and photographs are included in the text, and there is a useful bibliography. Stockholm: Structure and Development is an interesting study in social geography and anthropology.

INDIA'S VILLAGES

Edited by M. N. Srinivas. Asia Publishing House, London, 1960. Pp. 222. Price 32s.

This is a collection of essays by Indian, British and American sociologists, edited by Professor Srinivas of Delhi University. Each essay is the outcome of an intensive study of a single village or group of villages in a given region. The villages dealt with are located in many and diverse parts of India. Although there are considerable differences because of the vast geographical diversity in the regions of India in which these villages are found, there is nevertheless, according to the authors, considerable unity throughout—which is not surprising when one realises that successive settlements of Dravidians, Aryans and Muslims have been cast on a peninsular scale. Among these unifying forces is the deeply imbedded caste system. A useful book for giving an over-all grasp of the essentials of Indian village life as it is today.

Books Received

PRIMATENENTWICKLUNG

By Heinrich Quiring. Reprinted from the *Zeitschrift der Deutschen Geologischen Gesellschaft*, 1959.

ABO BLOOD GROUPS AND SECRETOR FACTOR DISTRIBUTION AMONG THE NOATIA: A MONGOLOID TRIBE OF TRIPURA STATE

By Narendra Kumar. Reprinted from *Anthropologist*, Vol. V, No. 182. Delhi University, Delhi 6.

BIOLOGISCHE APARTHEID EN SOCIALE DIFFERENTIATIE

By Dr J. W. Bruins, Arts te Deventer. Reprinted from *Soteria*, February 1961.

BIBLIOGRAFIA BASICA DE ARQUEOLOGIA AMERICANA

Edited by J. Alcina. Published by Seminario de Antropología, University of Seville, 1960.

PROCEEDINGS OF THE NATIONAL ACADEMY OF SCIENCES, INDIA. Vol. XXXI, Section B, Part I, 1961.

MILITARY AFFAIRS

Published by the American Military Institute, Washington, D.C. Vol. XXIV, No. 4, Winter 1960-61. Price $1.50.

HEREDITY IN THE RACES OF MAN

By Professor R. Ruggles Gates, F.R.S. Reprinted from the *Transactions of the Bose Research Institute*, Vol. XXIV, No. 1, March 1961.

THE INDIAN ABORIGINES AND THEIR ADMINISTRATION

By Dr B. S. Guha, M.A. Reprinted from the *Journal of the Asiatic Society. Science*, Vol. XVII, 1951.

A COMPARATIVE STUDY OF THE SOMATIC TRAITS OF THE ONGES OF THE LITTLE ANDAMAN

By Dr B. S. Guha. Reprinted from the *Bulletin of the Department of Anthropology*, Vol. III, No. 2. Government of India.

BLOOD GROUP INVESTIGATIONS IN THE ABOR TRIBE

By P. N. Bhattacharjee. Reprinted from the *Bulletin of the Department of Anthropology*, Vol. III, No. 1, 1954. Government of India.

DERMATOGLYPHICS OF THE ABOR PEOPLE IN ASSAM

By P. N. Bhattacharjee. Reprinted from *The Anthropologist*, Vol. II, No. 2, August 1955. Department of Anthropology, University of Delhi.

MANKIND

Vol. IV, No. 11, June 1960. Published by G. Murahari, 3-6-19 Himayatnagar, Hyderabad.

BOLETIM DA SOCIEDADE BRASILEIRA DE GENETICA

Vol. III, Nos. 1 and 2, January-June 1961. University of Paraná, Curitiba, Paraná, Brasil.

DEFENSE ET ILLUSTRATION DE LA RACE BLANCHE

By Dr Charles Fouqué. Published at Lyon, 1958.

The following monographs have been received from the author, Professor Corrado Gini:

The Assimilation of the Descendants of Immigrants; La Statistique dans la Période d'Après-Guerre; Della misura sintetica della transvariazione rispetto ad n caratteri; Ipernormalità dell'indice di rifrazione dell-occhio (in collaboration with Anita Trezza); La Scuola storico-culturale; Dati e osservazioni sulla selezione naturale nella specie umana.

Dr A. Tomatis has sent us the following papers:

L'Oreille Musicale; la Correction de la Voix Chantée; Relations entre l'Audition et la Phonation; l'Effet Tomatis et l'Oreille Electronique pour l'Acquisition des Langues Vivantes, all by Dr A. Tomatis; and Le Redressement de Certaines Déficiences Psychologiques et Psycho-Pédagogiques par l'Appareil à Effet Tomatis, by André le Gall.

The following papers have been received from the author, Professor Michele Marotta:

Il pensiero sociologico di Alfredo Niceforo (extract from *Rassegna Italiana di Sociologia*, Vol. I, No. 2, April-June 1960); Un decennio di contributi (1951-60), nei congressi e nelle conferenze internazionali, alla sociologia demografica (extract from *Rassegna Italiana di Sociologia*, Vol. I, No. 4, October-December 1960); Ambiente Economico-Sociale di Provenienza e Livello Culturale dei Giovani Chiamati alle Armi; Società, Società Segrete; Sociometria; Schiavitù.

The following four books have been received from the Polska Akademia Nauk, Zaklad Antropologii, ul. Kuznicza 35, Wroclaw, Poland:

BARWA OCZU I WLOSOW A GRUPY KRWI [COLOUR OF EYES AND HAIR AND BLOOD GROUPS]

By Tadeusz Dzierzykraj-Rogalski and Mikolaj Olekiewicz.

These investigations have produced a number of interesting results. For instance, they have shown the strong probability of a significant correlation between blood-groups and pigmentation of eyes and hair, and have brought out the significant association of Group B with disharmonious pigmentation of eyes and hair—that is combinations of dark eyes and light hair and light eyes and dark hair—at least as far as the male population of Morocco is concerned. Extending this investigation to populations in Czechoslovakia, Holland, Bessarabia and Morocco, it became evident that there was also a similar association, so far as the males were concerned, while in the female population the Group B is associated with harmonious combina-

tions—that is light eyes with light hair and dark eyes with dark hair. The sum of the results of the investigations seems to defy any anthropological explanation where the interactions of sex are involved. The author suggests the possibility of the existence of some unknown factor responsible for close or loose association of blood-groups with pigmentation. He also deals with the correlation of blood groups to disease, and among other things, he draws attention to "Wilczkowski's communication to the effect that group AB is more frequently met with among those suffering from general paralysis of the insane, and that those patients with group AB die sooner than others."

BADANIA ANTROPOLOGICZNE NARCIARZY [ANTHROPOLOGISCHE UNTERSUCHUNGEN DER SKIWETTLAUFER]

By Wanda Steslicka.

The basis of the anthropological classification is that of Jan Mydlarski and Wanda Steslicka (1949), which is founded upon four basic types—Nordic, Mediterranean, Armenoid and Lapponoid—as the principal racial groups, and six hybrid types—North-West (Nordic x Mediterranean), Dynaric (Nordic x Armenoid), Subnordic (Nordic x Lapponoid), Littoral (Mediterranean x Armenoid), Sublapponoid (Mediterranean x Lapponoid), and Alpine (Armenoid x Lapponoid).

MISCELLANEA I (1960)

Contents: Budowa somatyczna typów Rasowych (Somatic Build of Racial Types), by Barbara Buczek—she comes to the conclusion that there is some differentiation in somatic build for the investigated racial types; Próba wydzielenia typów budowy ciala u ludnosci powiatu Rybnickiego (An Attempt to Establish Somatotypes in the Population of the District of Rybnik), by Antoni Janusz; Próba Okreslenia struktury antropologicznej powiatu cieszynskiego (An Attempt at Determination of Anthropological Structure of the Cieszyn District), by Zdzislaw Stephan; Rozwój dzieci polskich w wieku do 2 lat (Development of Polish Children up to 2 years of age), by Halina Drabb; O kosci lódkowatej nadgarstka (*os scaphoides*) i jej zwiazku z sasiednimi kostkami dodatkowymi u czlowieka (About the Scaphoid Bone of the Carpus—*os scaphoides*—and its Connection with the Adjoining Additional Bones in Man), by Danuta Gerard; Tablice wskazników Hrdlicki-Kócki (Tables of Hrdlicka-Kócka Indices), by Zofia and Hubert Szczotka.

MISCELLANEA II (1961)

Contents: Analiza antropologiczna studentów Koreanczyków (Anthropological Analysis of Korean Students), by Stanislaw Niemiec—he comes to the conclusion that Korea has been populated by a paleoasiatic type, followed by Laponoidal, Pacific and then Mongoloid types; O niektórych zjawiskach zmiennosci miedzyosobniczej w szkielecie stopy ludzkiej (On some Phenomena of Variability in the Skeleton of Human Foot), by Aleksandra Bielicka; Analiza antropologiczna studentów wroclawskich (Anthropological Analysis of the Wroclaw Students), by Helena Grossner—the methods applied proved that the laponoidal element was represented most numerously in students of the plastic arts and the armenoidal element was the least represented.

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